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## LITERATURE.

*The Law and Custom of the Constitution.* Part I. Parliament. By Sir W. R. Anson. (Oxford: Clarendon Press.)

At no time probably has the public taken more interest in the working of the constitution than at the moment when, as at present, the air seems to be full of projects for enlarging and improving it out of existence. The great success of the lectures lately published by Prof. Dicey was due to the skill with which he satisfied a very general desire to know something of the principles by which the management of public affairs is directed. He showed that there is such a thing as constitutional law, notwithstanding the scepticism of many distinguished jurists, albeit its rules are disguised under obsolete formulas and confused by admixture with a number of shifting conventions; and by a series of careful comparisons he brought out, in addition, the points wherein our own constitution differs from those of foreign countries and of the various self-governing colonies which form a portion of our empire.

Sir William Anson's treatise is concerned with the same subject, but he has succeeded in treating it from an independent point of view. He deals with the law of the constitution and with the usages or customs which conflict or appear to conflict with that law; but he seeks not so much to present an image of the constitution as seen from without as to furnish his readers with a survey or working plan enabling them to understand without much trouble the complicated machine of government. His book is addressed to lawyers rather than to the constitutional historian or the student of political science; and it is, therefore, more concerned with the classification and analysis of existing laws and customs than with their history or political value. The nature of the subject, indeed, requires some historical apparatus and some consideration of the circumstances in which these laws and customs originated. Dr. Stubbs has shown us that the institutions of every people must be to a great extent "the result of the discipline of its external history"; and that the growth of our own constitution in particular must be viewed as the resultant of several forces in combination, among which must be included the character of the people as developed by the course of their national history. Sir William Anson has fully recognised the fact that rules cannot be understood without considering the circumstances of their introduction. The difficulty of course arises that if we go too much into detail we may "not see the forest for the trees"; but this he meets by beginning his work with a brief historical outline of the

phases through which our existing constitution has passed, from its beginnings under the Plantagenet kings to the foundation of the modern system in consequence of the passing of the Bill of Rights. By this method he makes it possible "to fit the rules into their historical origin as each comes to be dealt with," and is enabled to pass easily into a simple account of the present disposition of political forces, of the apparent divergence of law and usage in matters of government, and of "the legal rights and duties of the various parts of the sovereign body against one another and against the community at large."

The soundness of the plan will be admitted; and it must also be acknowledged that there is ample room for the new treatise, notwithstanding that other portions of the same field were occupied beforehand by Mr. Bagehot in his brilliant work on the English Constitution, and by the lectures of the Vinerian professors, to which reference has already been made. The treatise will, doubtless, attract a wider audience than that to which it is directly addressed, since all are interested in the work of Parliament and the actual methods of its daily business. The mediaeval antiquities and moot points of the law will be left to the legal student, who wants to be well grounded in this branch of jurisprudence. He will find no lack of material for his instruction. He will learn here how to analyse the notions of Right and Duty, to trace the humble beginnings of the State, and to find an adequate definition of Sovereignty; he will be taught to reprove Austin for his "arbitrary and unhistorical assumption" that the sovereign was everywhere and at all times omnipotent, and to recognise the incongruity of the philosopher's idea that "the king is an emanation of the sovereignty of parliament." An ordinary reader will not care much for the scholastic problems to which the attention of the student must, for educational purposes, be directed, and will be content to discuss the use and abuse of the Dispensing Power, and the consequences of a revival of the veto when, if ever, a new conflict may arise on these points between the Crown in Council and the Crown in Parliament. The history of the old conflicts is lucidly set forth in Sir W. Anson's treatise. The legal effect of a royal proclamation is illustrated by examples from the Tudor reigns, and from the "forty days' tyranny," in which Lord Chatham restrained the export of wheat. The obsolete suspending power is carefully distinguished from the "dispensations" which the Bill of Rights in some cases permitted to survive; and a full account is given of the somewhat similar claims of the Crown to levy taxes without consent of Parliament in the case of ship money, and in the matter of indirect taxation. Upon the latter point it might have been well to go a little more fully into the reasons by which the judges succeeded in maintaining the prerogative claimed in Bate's case, though most of them appear in the quotations from "Mr. Hakewill's learned argument" on the impositions in King James's Book of Rates. The Reform Act of 1832 destroyed the importance of the Crown's attempts to influence the legislature by the creation of rotten boroughs, and the direct bribery or intimidation of members; but it is still doubtful to what extent it would be

constitutional to swamp the Upper House by a capricious or a calculated increase in the number of Peers.

The object of the treatise, when complete, is to describe the functions of the two powers which represent the sovereignty in our Constitution. The Crown in Council, at one time supreme in its executive and legislative capacities, has given place to Parliament so far as the latter function is concerned; and as to its executive powers, it is represented by a Cabinet of Ministers, holding office as heads of departments, and giving advice as privy councillors having the confidence of Parliament. This dualism in the constitution produced great inconvenience, until a remedy was discovered almost by accident. "We now see the *de facto* executive, the ministers of the Crown, living their political lives in the midst of the legislature, and acting necessarily in close harmony with the majority of the representatives of the people." The present volume deals only with the Crown in Parliament. The subjects which fall under this head are conveniently arranged, with numerous extracts from the actual form of writs and other technical documents. The mode of summoning Parliament is described, and the life of the session is followed from its opening to its prorogation and dissolution. The business of each day is carefully recorded, the effect of the standing orders noted, and the course of procedure on public, private, and money bills, is pointed out and distinguished. The privileges of both Houses are recorded, with sufficient references to the leading cases on the subject. Perhaps the most valuable part of the book consists in a careful analysis of the law relating to the franchise, as altered by the recent Reform Acts. It is almost impossible that any short statement on such a complex subject should be free from omissions or over-compression; but, speaking generally, the account here given seems to be in accordance with the Acts of Parliament, and with the latest decisions on their construction. A little more might have been said as to county votes in boroughs, and as to those votes in respect of joint ownerships which did not fall within the definition of "faggot" or fictitious qualifications. The volume ends with an interesting and useful chapter on the judicial power of both Houses of Parliament, including not only their direct action, but also the proceedings on petition and committee of inquiry, and on an address for the removal of servants of the Crown.

CHARLES ELTON.

*A History of Greek Literature from the Earliest Period to the Death of Demosthenes.* By F. B. Jevons. (C. Griffin.)

THERE was room, even after Prof. Mahaffy's book, for another short history of Greek literature, and Mr. Jevons has written a very valuable contribution to the subject. Containing a great deal of matter in few words, it is too full and miscellaneous for a review of it to be easy. We must be content to say that, while the plan of the work prohibits a display of erudition, there is internal evidence of wide reading, careful study, and good taste, and that it will be found readable and interesting even by persons who know no

Greek. Facts are given in abundance; but the greater part of the space saved by keeping grammatical disquisition in the background is given up—as it ought to be in a history of literature—to criticism, and the criticism strikes us as generally sound. Thus, on several sides the book will do good to those advanced students for whom it is meant.

To "the principles which determined the growth of Greek literature" Mr. Jevons has devoted special attention. It was primarily designed to be heard, not read. From this circumstance follow, on the one hand, some of its most conspicuous merits; and, on the other, most of its important transformations. "The superior transparency of Greek . . . is due to the oral character of the literature." Immediate clearness is more necessary in what is to be heard than in what is preserved upon paper for reading and re-reading. But the character and extent of the audience changed with changes in political and social conditions, and the literature had to take on new shapes for new circles of hearers, and to discover new occasions of getting them together. The audience of a Demodocus, an Alcaeus, a Herodotus, and a Lysias, were very different, and so, therefore, were their compositions.

This generalisation about Greek literature being oral in character is both true and important, and we have never seen it better worked out; but it would have had to be qualified if Mr. Jevons had carried his history farther down, and we earnestly wish he had so carried it. It is no doubt the case that the literature declined when it ceased to be communicated orally (p. 494).

"When the audience, whether of the assembly, the law-court, the theatre, the symposium, or the temple, was replaced by a reading public, then the Greek mind ceased to create, and began to draw its inspiration, not from nature and the life around it, but from books. It became learned and imitative, pedantic and frigid" (p. 48).

But a literature does not cease to be worth studying the moment that it begins to decline; and the decline that produced Theocritus, Plutarch, and Lucian has some claim to attention. Moreover, many even of the later writers have exercised a most important influence upon subsequent letters as well as on character, conduct, or history. It would even be interesting, and not unprofitable, to trace the sad disappearance of Greek literature in the Christian world. If the study be not carried on through evil days as well as good ones, we may get a knowledge of the great writers who made their literature a power in the world, but we run the risk of failing to see what that power actually effected. What work, however, it is still doing to-day, and may yet do, can be well gathered by any intelligent reader from the pages before us.

But Mr. Jevons will not complain if we can say no worse of his book than that he has not given us enough of it; and we wish to recommend it warmly. Indeed, Mr. Jevons is a man to be envied: he has evidently enjoyed his task of writing, and he has done it well.

FRANKLIN T. RICHARDS.

DR. CORNILL'S EZEKIEL.

*Das Buch des Propheten Ezechiel.* Herausgegeben von Lic. Dr. C. H. Cornill. (Leipzig.)

THIS is a revised Hebrew text (unpointed) and translation of the Book of Ezekiel, with prolegomena and a commentary containing a text-critical apparatus and notes. It forms altogether the most complete extant specimen of Old Testament textual criticism on a large scale. How the times have changed! It seems not so very long ago that in England even a hesitating application of criticism to the Massoretic text was frowned upon by "the best judges," while to assert the right of conjectural, though not arbitrary, emendation was to expose oneself to be classed with "German rationalists." Dr. Cornill's experience, however, has been that of not a few English students of this generation.

"I, too," he says, "began my studies with the strongest prejudices in favour of the Massoretic text, as my early work on Ps. lxxviii. (1878) will show. But soon I had, with a heavy heart, to confess to myself that they were but prejudices. Particularly in single books the condition of the text is such that to undertake to explain it would mean nothing short of contempt for the Biblical authors."

It was a bold and yet, at the same time, a judicious step to select Ezekiel for the systematic application of the rules of critical emendation. If there is a text which needs correction more than that of this book, it has yet to be pointed out; but the very circumstance that, though the need is so urgent, so little has been done (and how much of the best of that little is due to one man—Hitzig!), is in favour of a young and ambitious scholar like Dr. Cornill. Where there are so few labourers, the meed of honour is the greater for one who does not shrink from an exacting and difficult task.

The prolegomena form a treatise on the critical apparatus of the editor of Ezekiel, than which no better companion can be recommended to the student of the ancient versions. From the very first we feel that we can trust our guide. It is not every critic who betokens love to his author. Dr. Cornill declares in words too full of feeling to be untrue that sympathy for Ezekiel and an ever-growing admiration for his work have alone sustained him amid his various hindrances. He is, in fact, the champion of Ezekiel against the distorted representation of the prophet given in the Massoretic text, which, in its pointed form, cannot be older than the sixth century A.D., and without the points goes back no further than the time of Hadrian—for Dr. Cornill accepts the theory of Lagarde (much disputed but winning its way to acceptance) that the received text is not a critical one, but based upon a single archetype not of equal excellence throughout, canonised at a time when a systematic and vigorous attempt was made to destroy the sacred writings of the Jews. This he supports by a new and important argument—viz., that the St. Petersburg MS. of 916 A.D. when collated with the ordinary text of Ezekiel (as given by Hahn), gives only sixteen real variants. No doubt still more light will be thrown on the subject by a further study of this important codex and its peculiarities. Passing to the Septuagint and the "daughter-translations," we find

in Dr. Cornill's discussion an ἀκρίβεια worthy of his eminent teachers, Lagarde and Ranke.

I may be excused for confining my notice to the Semitic side of his work. The comparative value of the Greek MSS. of the LXX. and the prospects of a critical edition are a subject which cannot be lightly touched upon without a crying injustice. Since Dr. Cornill wrote, we have had an important expression of opinion on divers matters by Dr. Ceriani, in his short treatise, entitled *Critica Biblica: le recensioni del LXX. e la versione latina dell' Italia*. Later on, we may be able to compare the two works, and perhaps to correct the German by the Italian scholar's researches. Passing over this subject, I pause on the pages devoted to the Ethiopic version (not printed by Dillmann), the treatment of which shows a fine critical tact. Fortunately, Dr. Cornill had the free use of two MSS., each representing a distinct recension. One form of the text is, of course, based on the Septuagint; the other is a patchwork, founded on the older version, but with very evident signs of an acquaintance with the Hebrew text on the part of the translator or editor. The long section on the Targum will, no doubt, lead to a more careful study of the great paraphrastic version, ascribed with substantial accuracy to the elder Hillel's disciple, Jonathan ben Uzziel. Without denying the lateness of the Targum on the prophets in its present form, Dr. Cornill concludes, from the absence of anti-Christian polemic, and the deviations from the Massoretic text (with which in most cases the Targum agrees) that we have in it a faithful representation of the official Palestinian recension in the last century before Christ. It need not be stated that a thorough examination has been made of the oldest MS. of the Targum, the date of which can be fixed with precision, the Codex Reuchlinianus, written in 1105, and edited, as is well known, by Lagarde in 1872. The variants of this MS., as compared with the text in the Antwerp Polyglot and in the Rabbinic Bibles of Bomberg and Ruxtorf, are given in full. In proportion as the Targum gains, the Peshitto loses through Dr. Cornill's examination. Not only is this an extremely free version, but it represents a mixed form of the text; and, sad to say, the Codex Ambrosianus disappoints the high expectations formed of it, having been most mercilessly brought into harmony with the Hebrew text. This MS., being of so little use as a source for the Peshitto text, S. Ephrem's quotations acquire greater importance; and these are industriously catalogued by Dr. Cornill. It is satisfactory to know, too, that the well-known Bible Society edition, by Dr. Samuel Lee, is, so far as its author's means went, a critical edition. The series of critical discussions is closed by a few pages on the Vulgate. Our author finds himself obliged to admit with Lagarde that the famous Codex Amiatinus has been dated much too early, and that the most precious textual authority is the so-called Toletanus (eighth century). His general results agree with those of Nowack in his monograph on the importance of Jerome for the Old Testament text (Göttingen, 1875). A description of the plan of the present edition, and an appendix, well deserving to be summarised did space permit, on the



name of God in Ezekiel, conclude the progomena.

The text and commentary deserve a much longer notice than I can give. The difference between Dr. Cornill and most commentators (even the scholarly Smend) is this, that whereas they approach the study of their author from the exegetical side, and are, in spite of themselves, continually drawn into criticism of the text, he begins from the critical side, and is allured, equally in spite of himself, into the wide field of exegesis. Where there is so much to choose from, it seems invidious to mention only a few passages; but, perhaps the student of exegesis will thank me for indicating chaps. iv., xix., xxvii. (especially the note on *קָרַע*), and xl.-xlii. A small point of much interest occurs in the note on i. 22, *קָרַע*. Dr. Cornill remarks that Ezekiel uses the word *קָרַע* in its original physical meaning, "firmament," and the use of *קָרַע* in Gen. i. is derived from this passage. Since Jehovah "sitteth in heaven," it was clear that Ezekiel's *קָרַע* meant heaven, and so the writer of Gen. i. 6-8 used the word in this sense. A scribe, with the post-Ezekielian cosmogony in his head, omitted the *כ* in *קָרַע*; as Dr. Cornill remarks, "eine höchst interessante Variante." Passing on to the emendation of the text, one notices a delightful spirit of fairness to predecessors, notably with reference to Hitzig, whose eccentricities have sometimes obscured his many substantial services to criticism and exegesis (see pp. 275, 286, 324, 387, 429). Hitzig's treatment of the text of xxxii. 18-32 is pronounced "ein Glanzpunkt seines Werkes." Gesenius, too, is duly quoted (e.g., p. 306, at xxi. 20), and old Michaelis (p. 259, at the much-versed passage xvi. 7, which will now, we may hope, be left in peace); Cappellus, too, at xxii. 25 (p. 314). It is an accident that J. van Gilse (*Specimen exegeticum et criticum . . . in cap. xvi. Ezech.*, Amstelod., 1836), has not been mentioned as omitting the impossible *קָרַע* in xvii. 5, and *רִיבֵשׁ* in xvii. 9; Grätz (*Die Psalmen*, Bd. i.) as reading *לִמְעַךְ* in xxxiii. 21, and *רִפְץ* with the Targum in xxvii. 20; and Geiger (*Jüdische Zeitschrift*, xi. 242) as reading *דִּלְרָךְ* "and Cilicia" in xxvii. 11. That Lagarde's scattered suggestions are attended to was to be expected; also Wellhausen's in Smend's commentary, though most commonly our editor prefers to strike out a new way for himself. (See, e.g., iv. 4; vi. 9.) It is a proof of independence that, after registering a well-supported correction in xxvii. 11, he rejects it in favour of his own certainly plausible conjecture, *דִּרְלֹן*. He shows a marked inclination to rescue strange *ἀπαξ λεγόμενα* by Arabic or Assyrian etymologies (see, e.g., pp. 258, 270, 280, 306 *bis*, 320, 327), but is willing enough to learn from Friedrich Delitzsch when he can. Thus, at viii. 16, Dr. Cornill confirms the traditional reading, *אֵלִים*, by the Babylonian *ēlamu*. (See Baer and Delitzsch, p. x.) Less to be commended, perhaps, is the defence of *אֵלִים* in xxii. 25 (but not xix. 7) and Isaiah xlii. 22 by the Babylonian *almattu* (Friedr. Delitzsch). At xvii. 18, 19, however, Dr. Cornill's boldness seems justifiable. He reads there "wine of Helbon and Zimin and Arnaban they delivered in thy markets" on the authority of Assyrian and Babylonian wine-lists. On xxi. 13, &c., he

makes no concessions to Assyriology, and is probably unconvinced by Friedrich Delitzsch's recent paper on this section in the *Zeitschrift* for cuneiform studies. To the merits of the edition of the Massoretic text with which the name of Franz Delitzsch (and also Baer's) is so honourably connected, he does full justice; but takes the liberty of differing in his judgment of the common reading of ix. 7. He is also proof against the allurements of Bickell. On the dirges in chaps. xvii., xix., he approximates more to Carl Budde.

Dr. Cornill's critical method is of course to use the versions as guides to more primitive readings than the absolutely uncritical Massoretic text supplies. His tact seldom deserts him, and he is usually cautious. He can, however, be bold upon occasion; but the bolder he is the more anxiously he disclaims any special gift of divination in thoroughly corrupt passages. Thus, at p. 474, he remarks that though he has done his best to guess with the help of the versions (paying a compliment, by the way, to the late Dr. Field), he does not imagine himself to have restored what Ezekiel really wrote in xlii. 1-12: "das ist und bleibt uns für immer unwiederbringlich verloren." Among those of our editor's original conjectures which do not require such an absolute disclaimer of finality I may perhaps refer with appreciation to those on v. 11., xiii. 18, xvi. 30, xix. 9, xxiii. 42, xxxi. 3, xxxiv. 31; but above all to xiii. 20, when by substituting *אֵרֶן דְּפִשִׁים* for *אֵרֶן נְפִשִׁים* in sense and grammar are equally improved, and a passage very familiar to us all from the church-lectionary system becomes beautifully clear. I have said nothing yet of the numerous "glosses" which Dr. Cornill has removed from the text. The clearance is specially conspicuous in chaps. vii. and x.; but is it not almost too much of a good thing? I, at least, require more time before pronouncing a confident opinion. Transposition is also resorted to, with good effect, both here and elsewhere. On the whole, Ezekiel is presented here in a purer and much more intelligible form than in the traditional text, though of course the qualifying words "on the whole" mean a good deal. I am thankful that Dr. Cornill has been so free from timidity; but when so much depends on tact, it is open to other scholars of the same principles as himself to question and to differ. Even his use of the versions, though right in principle, may have led him wrong in some of his corrections. In conclusion, let me remark that the student of Hebrew grammar will be surprised at the number of grammatical stumbling-blocks removed by the new editor. (See, e.g., viii. 16; xiii. 19, 20; xxiii. 40; xxvii. 34 (compare Driver's *Tenses*, 201); xxxvi. 13; xlvii. 15.) I would also refer Dr. Cornill to Prof. Robertson Smith's recent book, *Kinship in Arabia*, for a valuable emendation of xviii. 6, 15.

T. K. CHEYNE.

*The Friendly Society Movement.* By Rev. J. Frome Wilkinson. (Longmans.)

A BOOK on Friendly Societies was much needed; and Mr. Wilkinson, than whom no one was better qualified, has written an excellent one. It will be useful not only as a practical text-book for members of these societies, but

as an interesting record to outsiders of what is one of the greatest examples of self-help by association.

"Since I have been at this office," said the present chief registrar, "I have been compelled to look at the different forms of societies in their mutual relations, and see that the friendly society is the common stock out of which all have sprung, and without which, for instance, neither co-operation nor trade-unionism can really be understood. . . . It has not only supplied the machinery in the first instance for the building society, the co-operative society, the trade union, it has supplied the free spirit and the tendency to federation" (letter quoted in the *Manual for Co-operators*, p. 224).

The progress of the movement has been slow and painful. Friendly societies have had to fight their way against prejudice without and inexperience within. Their secret signs and pass-words were made the excuse for treating them as dangerous associations, for resisting their legal recognition, and for bringing them generally into hatred and contempt. Mr. Wilkinson gives some specimens of the abuse with which they were bespattered.

"I care not for your badges," said a clergyman of the Church of England at the funeral of a member; "they are emblems of wickedness—and you are worse than devils or infidels; and if you do not forsake your badges, you will not only go down to the grave as this man has done, but you will sink down to hell eternal."

The opposition which they had to overcome, however, was not all of this rabid kind. Much of it was due to the unsound character of many of the societies. They had undertaken a financial work of the greatest difficulty, and they have only after long groping and many failures struck into the right path. Very slowly, for instance, and still far from universally has the essential principle been recognised of graduating the scale of payments according to the age at which the member joins the society; and in only a few cases, comparatively speaking, has the work been resolutely undertaken of compiling accurate statistics—a work which, in great part, each society must do for itself, and the results of which must from time to time be reviewed and corrected. The quinquennial valuations required by the Act of 1875 showed in how rough and ready a fashion most societies compiled their tables of payment.

"In no less than 70 per cent. of the valuations," reported the actuary of the registry office, "there is nothing to show that the valuer has made the slightest endeavour to ascertain how far the tables used required—judging from the past experience of the society—to be modified to give a probably more correct anticipation of the society's experience."

Mr. Wilkinson records, however, a steady improvement, the thorough methods of the larger societies being more and more widely followed; and there is good reason for the confidence with which he looks forward to the future. The very practical and well-reasoned advice which he gives should contribute much to the general adoption of sound financial principles.

Knowing how greatly the movement has been retarded by undue interference in the past, Mr. Wilkinson is naturally impatient of every unnecessary check. Especially does he resent the attempts which have been made by courts of law to minimise the effect of the

statutory arbitration clause. No doubt some county court judges have accompanied what he considers bad law by what is certainly insulting language. But he scarcely does them justice. He does not allow sufficiently for the main cause of the difficulty—the ambiguous language of the Act of Parliament. From the same cause, and to as great an extent, impediments have been thrown in the way of arbitration in building societies. Referring to a case in the Queen's Bench Division in 1878, evidently *re Holt*, he says, "there was no reasonable excuse for the ruling of the judges." The point was certainly an arguable one; but if he compares the ambiguous sect. 30 with the interpretation clause (sect. 4), he will see that the conclusion to which the court came is not so absurd as he represents it. Nevertheless, we thoroughly agree with him in deprecating outside intervention whether in the settlement of disputes or otherwise. The more the societies are left to themselves the better. There is evidence of steady progress towards efficiency. Those reforms are likely to be most permanent which come through education, responsibility, and experience; and the same conditions strengthen the indirect social influences on which Mr. Wilkinson lays just stress, and which are never absent when men associate for a good purpose.

The present volume deals only with the affiliated orders. In a subsequent volume which he conditionally promises, and which it is hoped he will not withhold, the author proposes to deal with the other groups of friendly societies. He has sinned, it must be noted, by publishing a book without an index. By compiling a double index for the second volume, he will make some amends for a scarcely pardonable omission in the first.

G. P. MACDONELL.

#### TWO BOOKS ABOUT INDIA.

*Ideas about India.* By W. S. Blunt. (Kegan Paul, Trench & Co.)

*Reform and Progress in India.* By an Optimist. (W. H. Allen.)

MR. W. S. BLUNT'S "Ideas about India" are to be found in a *réchauffé* of various magazine articles on the affairs of that country. The reprint is acceptable; but it is, perhaps, matter for legitimate regret that the writer did not more carefully revise the various papers before he issued them in book form. For want of such revision, the chapters of the work are not only somewhat deficient in unity, but they constantly show a hectic tone and a want of statistical evidence which are characteristic enough of the flying leaves of a periodical, but sadly detract from the practical usefulness of a volume. From one cover to the other Mr. Blunt's book contains nothing but dogmatic opinion and assertions of what he saw and heard during an acquaintance with India which lasted about five months, and was begun and matured chiefly through the good offices of an interpreter.

Hence the pages are of very varying value; some containing the remarks of a shrewd and generous observer, others the rumours and chatter of inaccurate and interested informers;

and the cause of Arabi crops up, in season and out of season, like the head of King Charles I. in a well-known memorial. It is further to be regretted that Mr. Blunt's inquiries into the problem that he has entitled "The Agricultural Danger" were confined to the South, and were—so far as his writings show—unaccompanied by any record of facts or figures. Hedemurs to Mr. W. W. Hunter's estimate that the land revenue only takes some eight per cent. of the gross produce; but he opposes nothing of his own beyond mere conjecture, whereas Mr. Hunter's calculation was framed upon the experience of many years spent in collecting and editing Indian statistics. He scorns the official explanation of agricultural distress, which, partly at least, attributes it to congestion of population. Even, however, in the parts of India examined by Mr. Blunt the population is denser than is usually found in Eastern countries where the cultivation of the land is the sole resource of the people. Had Mr. Blunt carried out the same inquiry in Hindustan—by far the most important part of India—he would have found that in many districts each acre of land had to support a human being, in addition to many cattle. When it is added that the people marry young and spend extravagant sums, in proportion to their means, on the marriage ceremonies and festivities, enough has surely been shown to form a sufficient basis for debt, difficulty, and distress.

Mr. Blunt has inscribed on the cover of his book a noble Arabic saying, which means, being interpreted, "Justice for an hour is better than praying for a lifetime"; and doubtless Mr. Blunt means to be as good as his word. But, in his anxiety to do justice to the peoples of India, he scarcely ever remembers to discharge the same duty towards his own countrymen and countrywomen who are employed among them. We hear a great deal of their large incomes, their luxurious living, their *hautour* towards the natives. But we hear nothing of their industry, which is changing the face of the country, their large alms-giving, their readiness to befriend the poor and help every good cause and undertaking. As to their *hautour*, in particular, there is certainly much to deplore in this respect; but the fault is not all on one side. Readers of Thackeray will not need to be reminded of the colonel's behaviour to The Rummun at his sister's *soirée*; and the class of native gentlemen who usually frequent the houses of the English is not always such as to command respect. With such men there are three topics, always introduced in the same order—flattery of the person addressed, self-laudation, and disparagement of the absent. To this peculiarity it is, in a great degree, attributable that Mr. Blunt's brethren, the English in India, going to the country perhaps as full of philanthropy and courtesy as himself, sometimes end in demeaning themselves in a manner which almost justifies his reproof.

Unhappily Mr. Blunt is like one of those disastrous advocates one sometimes meets in court who never take a verdict. They are perfectly honest; their cause is, we will assume, good and true; but they do it irreparable damage by exaggeration which is at once gratuitous and reckless. Count d'Alviella said, that the report of the natives,

when he was in India in 1875, was that "the English were just, but not kindly." Five years later Mr. Blunt would seem to have found that the justice of his countrymen had taken flight also, and followed their good manners. He does, however, open a credit account, admitting that the British administration has been appreciated on account of the peace that it has established; and in other parts of his little collection of essays he seems disposed to admit that it will be, on the whole, for the advantage of the country that their administration should continue. Like Mr. H. Cotton (whose *New India* is of a far more serious value than Mr. Blunt's book) he looks forward to a time when the "United States of India" will be able to navigate the world alone, under the protection, perhaps, of the imperial flag of Britain; and he is too honest not to see that such an eventuality would be of the very highest credit to the nation that found India (to change the metaphor) bleeding to death on the borders of the desert, and led her feet into the paths of peace. Let us, therefore, take leave of our random censor in a kindly spirit, admitting that most of his errors are due to a Pickwick-like simplicity in listening to interested misinformation, while his good qualities are his own. Those who represent Mr. Blunt as little better than a wrong-headed busybody, a gullible sentimentalist unable to see any good in the doings of his own country, are guilty of very great injustice.

*Reform and Progress* is a curious commentary on Mr. Blunt's pessimism. Like Mr. Cotton's *New India*, it appears to be the work of a member of that official class whose characters Mr. Blunt blackens, and whose facts he treats with scorn. Nevertheless it will be found to contain, from its own point of view, fully as much practical reform as Mr. Blunt's own book. The writer, so far as can be learned from his work, is a district officer in the North-West Provinces; and has had the advantage of a practical experience of his subject. He deals with the social problem, showing, in particular, how a "collector" may maintain his accessibility and popular influence. He propounds some measures for mitigating the woes of the agriculturists; and he claims attention to the value of administration, a matter which he clothes with far more importance than would be allowed by Mr. Blunt, or even Mr. Cotton. He shows some weak points in the machinery; and if some of his remedies should seem, to old Indians, of questionable feasibility, he yet deserves thanks for having observed and pointed out the native movement and helped to direct it into a useful course. Founding his arguments on the Reports of various Commissions, which have taken evidence as to the workings of various departments during the past few years, his opinions are deserving of more respect than if they had been merely picked up during a hasty tour, with the help of an English-speaking lackey. He evidently appreciates the extreme precariousness of the state in which the rural population of Hindustan exist; and this appreciation has to become serious and general before any fruitful reforms can be expected. It is gratifying to find members of the India bureaucracy earnestly turning to practical philanthropy after the fashion of the "Optimist." H. G. KEENE.



*The Religion of Philosophy.* By Raymond S. Perrin. (Williams & Norgate.)

THERE is no God but motion, and Raymond S. Perrin is its prophet. Such is the creed proclaimed in a volume about equal to the earlier Koran in length, and rivalling it in dogmatism and diffuseness, but not destined, one fancies, to exercise a similar influence over the fortunes of mankind. Mr. Perrin belongs to that numerous and increasing school who, while perhaps admitting that a rose by any other name would smell as sweet, hold that any other thing may be made smell as sweet by calling it a rose. His so-called "religion of philosophy" is, for all practical purposes, nothing but the atheistic materialism of the last century. We hear without surprise that "a critic of undoubted ability, to whom these pages were submitted," objected to the use of the word God as synonymous with motion. Mr. Perrin's answer is that "philosophy cannot afford to surrender the moral discipline which is the natural inheritance of long ages of religious life" (p. 288). But then this moral discipline should be preserved by some more creditable method than a transparent verbal juggle. Philosophy had better stop payment than issue forged acceptances. Of course it may be urged that the moral discipline once exercised by religion was due far more to the belief in a unifying power which pervades all existence than to the belief in the personality of God; and the present writer, for one, is not disposed to deny the force of this allegation. But it is not enough to say with our author that the conception of God is an appreciation of divine unity (p. 370). He must show that such a unity is involved in the conception of motion; and this he has quite failed to do, if indeed he can be said to have attempted it. Granting motion to be an ultimate fact, still it must mean either an uncentred aggregate of partial changes, or else the abstract idea of change of place; in the former case it has no unity, in the latter no separate existence.

But is motion the most general of all facts, the ultimate reality, the principle of nature and its sufficient explanation? Let us begin by observing that the most general fact in a series does not necessarily explain all the rest, otherwise our task at this moment would be singularly facilitated. We should only have to state the bulk of the volume before us in cubic inches, the number of its pages, and its weight in pounds avoirdupois, to give a sufficient idea of its contents. The readers of this article would know very little about Mr. Perrin if we were not more generous to him than he has been to the universe. And even granting the validity of his method, there is the obvious objection that motion presupposes the more elementary notions of space, time, and matter, the deeper notion of a consciousness integrating its sensations under the forms of co-existence and succession. It is true that we arrive at those more elementary notions through experiences of motion; but, as Aristotle pointed out long ago, what stands first in the order of cognition stands last in the order of being. As usual, our new instructor makes his way out of the difficulty by altering the accepted connotation of terms in the most arbitrary fashion. Matter, he tells us, is identical with space;

while space and time are respectively the objective and subjective aspects of motion. They also represent the infinite and absolute considered as metaphysical attributes of God; besides constituting the fundamental antithesis between the thing perceived (space) and the percipient (time). To talk of one aspect perceiving another surely involves a greater strain on our faith than anything in the Christian creeds. The very word "aspect" necessitates the notion of a percipient to whom one side of a phenomenon is presented; while, again, the notion of a side presupposes the notion of space, which was one of the very things to be explained. Matter agrees with space in the single property of extension, and differs from, or rather is diametrically opposed to, it in every other. Still more infelicitous is the identification of time with the absolute, time being always incomplete, because unfinished; while the absolute is essentially complete and self-contained. Absurdity reaches its climax when we are told that "the aspects of motion, space, and time are merely the natural products of the difference between subject and object" (p. 247); in other words, things are the natural product of the difference between themselves!

Mr. Perrin is an American: whether he is also a New Englander does not appear; but we must confess that he reminds us strongly of the Pogram and Hominy immortalised in *Martin Chuzzlewit*. The sources of inspiration have changed. Mr. Herbert Spencer and Lewes are to him what Fichte and Hegel were to them; but he is as much out of his depth in dealing with the conceptions of the modern English scientific school as they were in dealing with the conceptions of German transcendental philosophy.

By far the greater part of Mr. Perrin's bulky volume is occupied by a historical and critical survey of the different philosophical systems, and of the great religions of mankind. Of original investigation there is no trace. For the history of philosophy the principal authority consulted is Lewes's well-known work. Lewes was a man of genius; but as a historian of speculation he was never very trustworthy, and is now entirely out of date. To the blunders of his guide our compiler adds others much worse of his own. While taking all ignorance for his province he seems to have devoted particular attention to the art of going wrong in chronology. Beginning tolerably far back, we are told that "when the Assyrian empire fell, the Egyptians regained their independence under the Theban Amenophis, who . . . founded the eighteenth dynasty" (p. 396)—a confusion of the Hyksos with the Assyrians, and of the seventeenth century B.C. with the seventh. The absurd story that Xerxes left some of his Magi as instructors for the young Democritus is given in close connexion with the statement that Democritus was born 460 B.C. (p. 37). "Brutus and Marcus Antonius" are named as "among the last who contributed to the renown of" Stoicism (p. 73). Whether by Marcus Antonius we are to understand the Triumvir of that name or the Emperor Marcus Aurelius, and if the latter, whether we are to suppose him a contemporary of Brutus, does not appear. Passing to the Middle Ages, we learn that the Normans—

who are identified with the Saxons—"over-ran England and France in the eleventh century" (p. 452). 1196 is given as the date of the dispute between Henry II. and Becket. "The greatest of Arabian philosophers, Algazali," was, it seems, "born in the city of Tours, A.D. 1508" (p. 96). This may possibly be a misprint for 1058 and Thous, a city in Persia; and we are willing to allow the same excuse for "Athenæ" and "antich-thorne"; but the printer cannot be made responsible for the following passage:

"Thomas Hobbes . . . studied at Oxford. . . . This was before the law of gravitation or the fluxional calculus had been discovered, as Newton and Leibnitz were in their boyhood. The circulation of the blood . . . had just been announced in England by Harvey. . . . Galileo . . . was discussing questions of astronomy with the monks of the Holy Inquisition. Kepler was engaged in working out his laws of the planetary motions. Milton . . . was planning the scene of his great drama of Heaven. The genius of Shakespeare, thirty years after the great poet's death, was not yet recognized. The language of France was just attaining its present state of perfection under the magic sentences of Molière; and . . . Descartes . . . had but a few years before published his 'Meditations'" (p. 126).

The date of the epoch thus characterised is fixed at 1646 by the reference to Shakespeare, whose genius, by the way, was fully recognised immediately after his death. Now at that time Hobbes had left Oxford thirty-eight years; Leibnitz was only just born; the circulation of the blood had been announced eighteen years previously; Galileo had been dead four, and Kepler fourteen, years; Milton was absorbed in political controversies; and Molière had not yet written a single play. A little farther on Berkeley and Hume—whose metaphysical speculations Mr. Perrin pronounces "tame and uninteresting"—are described as the historical successors of Hartley (p. 140), whose *Observations on Man* was not published until after the appearance of their principal works. At the head of a list of Comte's English expositors—which also includes Mr. Spencer—we find the name of Dr. Thomas Brown (p. 194). Were a philosopher to rise from the dead Positivism is hardly the system he would choose to unfold. However, thanks perhaps to this unexpected advocacy, we find that it is "now commonly regarded as the philosophic faith" of the French nation. Finally, it would seem that Mr. Perrin has access to some very advanced sheets of *Mind*, as he refers (p. 527) to vol. xxx. of that review, which will not be in the hands of ordinary mortals during the present century.

In reading these pages it occurred to us that their author might possibly have begun life as a Christian minister. Such a position would, however, argue a closer acquaintance with the Old and New Testament than is implied by the reference to an expedition of Abraham for the recovery of Lot's wife (p. 483); to Mary the "widowed mother" of Jesus and her supposed residence at Cana (p. 494); and the statement that James, the brother of Jesus, was "stoned" before the Crucifixion (p. 508); to say nothing of the assumption that the Christian Apocrypha are accepted as canonical by the Church of England (p. 497). That he should suggest

the Sabellian view of the Trinity as an original idea of his own (p. 479) is more creditable to his ingenuity than to his learning; but to identify the Word with the Holy Ghost (p. 412) is neither one nor the other. Neither will Neo-Pagans claim him as one of their own when they find "Venus, the frail wife of Vulcan," and "Aphrodite, the goddess of love and beauty," enumerated in the same paragraph as perfectly independent deities (p. 443).

Mr. Perrin informs us that "culture and unbelief have become convertible terms" (p. 498). We must take leave to doubt this sweeping assertion, occurring as it does in a volume which proves that the dissociation of the things denoted by those terms may be complete.

ALFRED W. BENN.

#### NEW NOVELS.

*The Haven under the Hill.* By Mary Linskill. In 3 vols. (Bentley.)

*The Survivors.* By Henry Cresswell. In 3 vols. (Hurst & Blackett.)

*A Northern Lily.* By Joanna Harrison. In 3 vols. (Macmillan.)

*By Woman's Wit.* By Mrs. Alexander. In 2 vols. (White.)

*In the Fort.* By Sarah Tytler. (Hodder & Stoughton.)

*A New Marguerite.* By Imo. (Sonnenschein.)

*Quintura.* By J. Carne Ross, M.D. (Maxwell.)

MISS LINSKILL has written a fine, healthy, breezy novel in *The Haven under the Hill*. It deals with Whitby and its people; and, while it is instinct with human feeling on the one hand, its passages descriptive of the wild coast scenery of Yorkshire are also very vivid and realistic. The author has made excellent use of the story of Caedmon and the traditions relating to St. Hilda; and her book is, as it were, saturated with the old and modern life of the district. Dorigen Gower, the heroine, with her strong poetic nature, and her brave and noble life, recalls the saint-like characters of the past, and seems to bridge over the antique with the modern age. If there be one objection to the novel, it is that it is overweighted with sadness. Trials fall thick and fast upon Dorigen; and, when she has gained the one love that is precious to her, it is only to lose it, she herself being called upon to pass out into the unseen. Yet Miss Linskill's philosophy is anything but pessimistic. She enforces the old lesson that perfect love and knowledge enter by suffering. To Mr. Mallock's question, "Is life worth living?" she responds—

"Yes; a thousand times yes, though the very end and meaning of life be hidden here, though all be darkness and pain and perplexity, though all be humiliation and defeat and failure, still yes, a thousand times yes, this marred and blind and broken life is worth living."

In these pages are described many stern battles with the furious and raging sea, when resolute men went under, and ships and life-boats were destroyed as so much matchwood. And the tempest of the ocean finds its counterpart in the tempest of the heart. Still, the story does one good. It is pure and high-toned,

and distinctly elevating in character. Not the least of its merits is that it is permeated with the great thoughts of such writers as Mr. and Mrs. Browning, and the older poets and masters of prose. Some may possibly think that the author's note-book has been called into requisition a little too much; but that is a fault rather on the right side than on the wrong. By the way, Jeremy Taylor said a much finer and stronger thing than merely that "a fly may cause one as much annoyance as a wound." He said that a fly could carry death with it when sent on God's errand. Is it not also too great a tax upon our credence to represent an able man like Dr. Wilderslowe as entirely ignorant of Robert Browning, and as possessing but a dim recollection of having seen the name of Matthew Arnold in a periodical!

How is it that Mr. Henry Cresswell, with the undoubted ability which he possesses, writes such decidedly unpleasant books? Here is *The Survivors*, with scarcely a single elevating thought from cover to cover, and not one character that is not absolutely worldly, scheming, or selfish. There is cleverness in the book, and occasional brilliancy and wit; but the whole is marred by an underlying spirit of cynicism which seems to us very objectionable. If we were to take this novel as representing the opinions of the author, then life offers no scope for lofty aims and noble aspirations. The *dramatis personae* of the story live in a low moral and intellectual atmosphere. There is a banker who brings ruin upon many households by his defalcations, while he allows his comparatively innocent partner to suffer fourteen years' penal servitude for the laches of the bank. There is a Nonconformist minister who bears so strong a resemblance to the banker that he commits suicide in his stead (being tired of life); and the minister is cut down and buried in the name of the banker, while the latter assumes the place and title of the minister. There are two step-daughters of the banker, respecting whom it would be difficult to say which the more completely earns our contempt. The hero of the book lays the foundation of his fortunes at the gaming-tables of Monte Carlo, and afterwards schemes for the fortunes of several ladies in succession; while there is a disgusting baronet, whose eye is gouged out in a street quarrel. Now, without being particularly squeamish, one might desire a little variety in the way of virtue; but there is nothing to alleviate the weight of vulgarity and villainy. The author gives us some original information now and then, as when he states that "there are few places where a youth learns to lie so glibly as in a music-shop"; but then, at a later stage, he seems to overthrow this by awarding the palm to dentistry over music in the profession associated with the names of Ananias and Sapphira. Seriously, it is to be hoped that Mr. Cresswell will abandon his present attitude towards humanity, and find a healthier outlet for the exercise of his very considerable talents.

Miss Harrison's story, *A Northern Lily*, is very readable, and the writer is happy in her delineations of Scotch character. It is rather a pity, however, to have charged her narrative with so much sadness. Elsie Ross is a

charming heroine, but there was surely no need to kill her. She had had severe discipline enough to have met with happiness at last. There was a good deal of experience, after all, compressed into what Miss Harrison describes as "five years of an uneventful life." The story is relieved by the humours of one Captain M'Nab, the head of a most exclusive clan. Theoretically he is represented as a terrible fire-eater, one who "thinks all Radicals should be hanged, and who wishes Mr. Gladstone to be drawn and quartered."

The life depicted in *By Woman's Wit* is not of the highest type. Clifford Marsden, a county magnate of high position, finds himself in pecuniary straits, and after chloroforming one of his guests, Mrs. Ruthven, steals her rubies and diamonds, which are almost of priceless value. The fair lady is in love with the thief, of whom she has a lurking suspicion; and when she hears that he has become engaged to a younger and more attractive woman, she suddenly brings him to her feet by unmasking his villainy. By the aid of a private detective she has tracked Marsden to the continent, and discovered the place where he disposed of the rubies. He is obliged to capitulate, to throw over the old love and to accept the new, or be branded as a felon and given up to justice. How happiness could be expected on either side from such a marriage is beyond our comprehension. Mrs. Alexander, whose stories generally are excellent, feels the weakness of her present work, which she herself describes as an "ill-balanced tale, where, though virtue is fairly rewarded, vice is by no means chastised as it ought to be."

Some sad incidents in the great Indian Mutiny of 1857 are retold in Miss Tytler's *In the Fort*. The self-sacrificing devotion of the English missionaries and their wives, and the long pent-up animosity of the natives, are forcibly illustrated in these pages. Were it not for the glimpses of human affection we obtain in the lives of several of the European residents in the station of Nirzaghur, there would be little but gloom in the recital. But the story is told with all Miss Tytler's well-known grace of style.

*A New Marguerite* is somewhat tantalising, for we can scarcely make out what the author is aiming at. The heroine is one of those characters who are too noble for the life by which they are surrounded. She is animated by lofty feelings and aspirations after good; but she is gathered in the toils of base and despicable associates, and all her high hopes become shipwrecked by an ill-fated marriage. The work is not without promise; but there is plenty of room for improvement in the author's method of telling a story.

*Quintura* is a narrative of the Mandeville type. Indeed, its writer states that the strange country of Quintura, with its singular people and remarkable customs, "is alluded to by Sir John Maunderville [*sic*]; but he erroneously calls it the 'great Island of Milsterak.'" For those who like the constant efforts to describe an ideal type of existence, the sketch is amusing enough; and now and then we come across a genuine touch of humour. Socialists will be especially glad



to hear that when a man amasses a million of money in Quintura, he "is at once certified as a dangerous lunatic, and is kept in an asylum until such time as his cure is effected."

G. BARNETT SMITH.

#### SOME SCOTCH BOOKS.

*Chronicles of Lincluden.* By William McDowall. (Edinburgh: A. & C. Black.) Mr. McDowall has some of the best qualities of the local chronicler, as was shown by his *History of Dumfries*, which has had many successors, but no superior, in Scotland. He is pains-taking, he loves the subjects he treats of, he is minute almost to a fault. His chronicles of Lincluden Abbey and College, the picturesque ruins of which, haunted by Burns, stand on the banks of the Nith in the vicinity of Dumfries, show him at his best; for the story he has to tell is one that deals with a confined space, both in the architectural and in the historical sense. Lincluden Abbey was founded as a retreat for female celibates in the twelfth century by Uchtred, Lord of Galloway, who, like so many other pious founders, perished miserably. After existing as an abbey for two centuries and a half, a church was added to it, and then it became a Catholic collegiate establishment for secular priests only. As such, it heard from a distance the sounds of border warfare, and was associated with the fortunes, sometimes good, but oftener evil, of the Douglasses, Maxwells, and other families that lived in its neighbourhood, or claimed a sort of temporal sovereignty over it. It was in Lincluden College that on December 18, 1448, there met, on the invitation of William, Earl of Douglas and Warden of the Western Border, that assembly of "the Lords, Freeholders, and oldest Borderers of Scotland," which drew up the Border Laws, a remarkable embodiment of rough justice still preserved in the Harleian MSS. Mr. McDowall gives a very full account of the rise and decline of the college, elucidated with statistical knowledge, and enlivened with romantic narrative. He is obviously familiar with all the literature of his subject; and it is out of the abundance of his heart as well as of his head that he speaks. *The Chronicles of Lincluden*, which by the way is as notable for the excellence of its get-up as for its unpretentious style, deserves the heartiest commendation as being little short of a model work of the class to which it belongs.

THE Rev. Dr. Edgar, parish minister of Burns's Mauchline, has been tempted by the success of his book—originally a series of lectures—on *Old Church Life in Scotland* (Gardner) to prepare and publish a second series, based, like its predecessor, on the Kirk Session records of his parish. He has been well advised. His second volume is to the full as interesting and amusing as the first, and in it Dr. Edgar has made a more skilful literary use of the materials at his disposal. How people a century or so ago were in the habit of giving bad copper to the poor through the medium of a church-door collection "plate"; how poor Scotch clergymen used to eke out their incomes by keeping public houses, and supplying spirituous as well as spiritual consolation; how in 1746 a man in Saltcoats suffered ecclesiastical punishment for "using an unlawful charm by causing a key to be turned in the Bible for discovering some stolen leather, and who, in consequence thereof, had scandalised, in an indirect way, John Millar, shoemaker there, as the thief of said leather"; how in 1760 a humorist in Kirkoswald was subjected to Presbyterian rebuke for "giving in the name of Thomas McHarvey to be prayed for by the congregation as a man in great

distress of mind, which was done, notwithstanding that the said Thomas McHarvey was in perfect health": these and a thousand such odd and characteristic stories Dr. Edgar has to tell, and he tells them well. He has been at great pains to compare the various social facts recorded in the records of Mauchline Kirk Session with others discovered elsewhere in Scotland. His two books between them unquestionably throw a great deal of dry light on the history of Scotland in the days when Presbyterianism was paramount, and when Kirk Sessions acted not only as courts of conscience, school boards, local authorities, and parochial boards, but as bankers and pawn-brokers. It is perhaps unnecessary to say that Dr. Edgar discusses the vexed questions of the legality of Burns's first union to Jean Armour, and of the character of the Rev. "Daddy" Auld, one of the ministers of Mauchline, who "disciplined" Burns for immorality, and came under his satiric lash. But the more we read about these things, the more confused we become, and the less interested in the truth that requires so much reading to discover.

*Robert Burns*, by a Scotch Woman (Elliot Stock), is a well-meaning and fairly-written book, but there is not much in it. It may be doubted if anything new can be said of the character of Burns and the "moral influence of his poetry," and it is unnecessary to repeat what has been said a hundred times. "A Scotchwoman" vindicates Dr. Dalrymple, of Ayr—"Da'rymple mild"—and his Moderate associates from the charge of having "corrupted" Burns; but even this work was efficiently done in a newspaper correspondence that was published in book form a year or two ago. For the rest, this little volume is a fair summing-up of the facts of the poet's career that have been made public, the judge inclining, as she ought, to the side of tenderness.

*Glossary to the Poetry and Prose of Robert Burns.* By John Cuthbertson. (Gardner.) One frequently hears that by and by Burns's poetry will become a sealed book, except to a select and laborious few, owing to the dialect in which so much (though, fortunately, not the best) of it is written becoming unintelligible to educated Englishmen. Mr. John Cuthbertson, a Scotch philologist of no mean equipment, here gives us a volume of 400 pages to prove that this is all a mistake. He presents Englishmen with a glossary by way of proving to them that they do not need anything of the kind, because "by far the greater number of the poet's words for which a glossary is generally consulted are to be found in their own authors." When, indeed, one bears in mind that such an apparently habit-and-repute Scotch word as "crack" (conversation) occurs in Ben Jonson, that "fremit" (stranger) is to be found in Spenser, and "spier" (ask) in Gower, it may be believed that Mr. Cuthbertson has no very serious difficulty in proving his case. But he collects no fewer than three thousand proofs. Apart from this special feature of Mr. Cuthbertson's glossary, it is a most elaborate and valuable work. Some of the suggestions it contains are more than ingenious, such as the derivation of "thieveless" (cold or dry)—an adjective that has puzzled most glossarists—from the Anglo-Saxon *thelw* or *thauw*, which appears in Spenser as "gentle thewes." Mr. Cuthbertson points out that "a derivative from this 'theaulic' signifies 'decently, properly'; and if the privative affix 'less' be added to 'thauw,' we have *theaulless*, 'unmannerly, improper.'"

*Some Personal Reminiscences of Carlyle.* By Andrew J. Symington. (Gardner.) This is not a remarkable book in any way, and it is really a relief to be able to say that it throws no fresh light upon the "great Carlyle con-

troversy." But Mr. Symington walked and talked at intervals with Carlyle while he was in the flesh, and records what was said in the course of their conversations without trying to form any theory of the mind he had come in contact with, much less to sneak behind the scenes of the married life at Cheyne Row. Carlyle would appear to have spoken to Mr. Symington much as he spoke to other people, railing at democracy, the literary life, un-  
veracity and all the rest of it. Occasionally Mr. Symington shows the weakness of the hero worshipper. Surely it was unnecessary to give half of even of one of his small columns to this—

"He showed us a new volume of the library edition of his works which is being issued. It was a glorious moonlight night when Dr. Angus Smith and I left to walk to our hotel, in order that we might, by the way, recall the panoramic and wonderful discourse to which we had been delightedly listening."

*Lays of the Colleges.* (Edinburgh: MacLachlan & Stewart.) This book, the paper and type of which merit commendation, is described as "a collection of songs and verses by members of the Aesculapian, Medico-chirurgical, and other professional clubs in Edinburgh." It proves nothing more than that some good Edinburgh doctors can, in their hours of leisure or conviviality, write some fearfully and wonderfully bad verses. Dr. Douglas MacLagan, who is understood to have succeeded to the post of comic laureate in Edinburgh formerly held by Lord Neaves, gives some rhymes written in passable Scotch, and *emeritus* Prof. Blackie—who, so far as we are aware, is not a medical man—always rollicks to some purpose. But, as of the other contributors to this volume, with their

"Oh, leeze me an hour in the water  
A ten-foot bit rod in my han';  
Tae find ilka cast something tuggin',  
I think there's naething sae gran'!"

and

"Twenty helpins had I,  
An' atween every helpin' a dram,  
And, aye, when I felt kind o' dry,  
I took a bit glassie o' cham."

the less said the better. It must be pointed out, however, that there appear in this volume certain verses on lady doctors and the business of the accoucheur, which ought not to have been printed. They are not clever, and they are vulgar, if not positively indecent. No doubt the Edinburgh doctors are entitled to their *Noctes Ambrosianae*, like other folks, and the singing of their "lays" may fill the evidently aching void between *cham* and "dram." That is the most that can be said in favour of their productions. There is neither wit nor mother-wit in them.

#### NOTES AND NEWS.

MR. BROWNING is not expected home in London for another fortnight. He and his sister have much enjoyed, and been greatly benefited by, their stay at Llangollen.

We hear that Messrs. Macmillan & Co. have in hand a new book by Lewis Carroll. It is entitled *The Game of Logic*, and describes a new game, which is intended to combine instruction and amusement.

MR. D. NUTT has in preparation the first volumes of a series entitled "English History by Contemporary Writers," in which the facts of our national history, political and social, will be set forth in a way not yet systematically attempted in this country, but somewhat similar to that which Messrs. Hachette have so successfully adopted in France under the editorship of MM. Zeller, Duruy, Luchaire, &c. This series is planned not only for educa-

tional use, but also for the general reader, and especially for those to whom the original authorities are for various reasons difficult of access. To each well-defined period of our history will be given a little volume made up of extracts from the chroniclers, state papers, memoirs, and letters of the period, and other contemporary literature, chronologically arranged and chosen so as to afford a living picture of the effect produced on each generation by the political, religious, social, and intellectual movements in which it took part. Extracts from foreign tongues will be Englished, and passages from old English authors put into modern spelling, but otherwise kept in their original form. Where needed, a glossary will be added and brief explanatory notes. There will also be appended a short account of the writers quoted, and of their relation to the events they describe, and such tables and summaries as will facilitate reference. Such illustrations as are given will be chosen in the same spirit as the texts, to represent historic monuments, documents, sites, portraits, coins, &c. The chief aim of the series will be to send the reader back to the original authorities, and so bring him as close as may be to the mind and feelings of the times he is reading about. Mr. F. York Powell, of Christ Church, Oxford, will be editor of the series. Among the earlier volumes issued will be *Britain under the Romans*, by Mr. C. I. Elton; *The Little English Kingdom*, by the editor; *The Danish Sea Kings and their Settlements*, by the editor; *Henry II.—Statesman and Reformer*, by Mr. T. A. Archer; *Simon of Montfort and his Cause*, by the Rev. J. Hutton, of St. John's College, Oxford; *Edward III. and his Wars*, by Mr. W. J. Ashley, of Lincoln College, Oxford. Among future contributors may be named: Prof. Mandell Creighton; Mr. H. H. Howorth; Mr. T. G. Law, librarian to the Signet, Edinburgh; Mr. C. H. Firth; Mrs. Creighton; Mr. Reginald Lane-Poole; Mr. B. L. Skottowe; and the Rev. W. Hunt. The series will be published simultaneously in New York by Messrs. G. P. Putnam's Sons, and the editor will have the co-operation of several American historical scholars.

WE hear that Mr. Edmund Robertson, M.P. for Dundee, is preparing a book upon American law as affecting British companies and investors. Mr. Robertson was for some years professor of Roman Law at University College, London; and he has written most of the articles on legal subjects in the *Encyclopaedia Britannica*. Recently he has paid several visits to the United States on matters directly connected with the subject of his forthcoming book.

MISS BRADDON'S new novel, *Mohawks*, will be issued by Messrs. J. & R. Maxwell early next week. The scene of the story is laid at the Court end of London, in the brilliant period of Bolingbroke and Walpole.

OWING to the large number of orders received in advance for Mr. Shorthouse's new story, *Sir Percival*, Messrs. Macmillan & Co. have found it necessary to postpone the publication until the end of next week.

MR. A. H. BULLEN'S admirable series of "The Elizabethan Dramatists" will be augmented before the end of this month by an edition of the works of John Marston in four volumes, to be followed next spring by three volumes of Dekker. After that we are promised Beaumont and Fletcher, which will require much trouble in the editing, especially as Mr. Bullen intends to discuss the question of how far Massinger was concerned in the joint authorship.

MR. E. L. GONNER, whose political economy lectures at Bristol College and Croydon we

mentioned last week, has undertaken to write a new short text-book of political economy for Messrs. Allman.

MESSRS. MACMILLAN will shortly publish the course of lectures delivered at Oxford by Mr. E. A. Freeman upon "The Chief Periods of European History."

THE next monthly volume in the series of "Camelot Classics," published by Mr. Walter Scott, will be Mr. J. R. Lowell's *My Study Windows*, with an introduction by Dr. R. Garnett.

MESSRS. SWAN SONNENSCHN & Co. have in the press a new volume of poems by the Rev. H. D. Rawnsley, entitled *Sonnets round the Coast*. They will be published uniformly with his *Sonnets of the English Lakes*, which appeared some few years ago.

AMONG the novels announced by Messrs. Sampson Low are: *John Jerome: His Ways and Thoughts*, by Miss Jean Ingelow; *Half Way: an Anglo-French Romance*, by Miss M. Betham Edwards; *Clare of Claesmede*, by Mr. Charles Gibbon; *The Old House at Sandwich*, by Mr. Joseph Hutton; *A Bird of Passage*, by Mrs. B. M. Croker; and *John Westacott*, by Mr. James Baker.

MESSRS. WARD & DOWNEY will publish two Christmas annuals in the course of a few weeks: *The Chaplain's Craze: being the Mystery of Findon Friars*, by Mr. George Manville Fenn, and *A Skeleton Key*, by Mr. Richard Dowling. The same publishers have in the press new editions in one volume of Mr. Dowling's *Tempest Driven* and Mr. F. C. Philip's *Lucky Young Woman*.

MR. GEO. LINNÆUS BANKS is writing for a number of provincial newspapers a new story under the title of "Enslaved by an Oath." It is an historical tale of the Luddite rising. The scene is laid in Nottinghamshire and the neighbouring counties.

MESSRS. BICKERS & SON announce: Bewick's *Select Fables of Aesop and Others*, faithfully reprinted from the rare Newcastle edition, published in 1784 by T. Saint, with the original wood-engravings by Thomas Bewick, and an illustrated preface by Edwin Pearson; also *Children's Stories of American Progress*, by Henrietta Christian Wright, with illustrations by J. Steeple Davis.

THE third volume of *Rome: its Princes, Priests, and People*, by Signor Silvagni, translated by Mrs. M'Laughlin, is announced by Mr. Elliot Stock as shortly to be published. This volume completes the work, bringing it down to 1870. It contains some important statements concerning the circumstances which led to the French occupation of Rome.

NIMROD'S celebrated *Letters on the best Mode of getting Hunters into Condition*, with remarks generally upon the hunter and the hack, their stable management, and the diseases they are liable to, will be published shortly in a cheap form, with comments and additional remarks, by Messrs. Whittaker & Co.

MR. WILLIAM HUNT, president of the Hull Literary Club, will open the winter session with an address under the title of "Then and Now," dealing with journalism and literature of fifty years ago and to-day.

MR. J. R. DORE, of Huddersfield, has printed a catalogue of some of the early versions of the Old and New Testament contained in his library, with bibliographical notes.

MESSRS. CHARLES SCRIBNER'S SON will publish in New York an American edition of Mr. H. Morse Stephens's *History of the French Revolution*, with a preface specially written by the author, and a map.

THE next volume in the series of "America Men of Letters" will be *Benjamin Franklin* by Prof. J. B. Macmaster.

THE first two volumes have just appeared of the *édition définitive* of Longfellow, published by Messrs. Houghton, Mifflin & Co., of Boston. They contain the prose works—(1) *Outre-Mer and Driftwood*, and (2) *Hyperion and Kavanagh*—together with a portrait of the author as professor at Bowdoin. Some account is given of the original conception and bibliography of each work; and in an appendix are printed certain rejected passages. In the case of the poems it is proposed to give both the earliest and the latest readings.

PROF. STENGEL, of Marburg, has just issued, in a pamphlet of thirty pages, a fresh edition of the poet Gower's old French ballads, fifty-two in number, with the two dedicatory ones to Henry IV., and the eighteen of the "Traitie pour ensample des amantz mariez," with Envoy.

### ORIGINAL VERSE.

#### SANDS OF DEATH.

DEATH, men say, is like a sea  
That engulfs mortality,  
Treach'rous, dreadful, blindingly  
Full of storm and terror.

Death is like the deep, warm sand  
Pleasant when we come to land,  
Covering up with tender hand  
The wave's drifted error.

Life's a tortured, booming gurge  
Winds of passion strike and urge,  
And transmute to broken surge  
Foam-crests of ambition.

Death's a couch of golden ground,  
Warm, soft, permeable mound  
Where from even memory's sound  
We shall have remission.

MICHAEL FIELD.

### OBITUARY.

WILLIAM HEPPORTH THOMPSON, D.D.

By the death of the Rev. W. H. Thompson, master of Trinity College, Cambridge loses its most important member, and England one of its most accomplished scholars.

The leading points in his life are soon told. Born in 1810, educated at the school of York, he commenced residence as a pensioner of Trinity College in October, 1828. He took his degree in 1832, obtaining a high place among the senior optimes of his year, and afterwards appearing as fourth in the first class of the classical tripos—Lushington, formerly Greek Professor at Glasgow, who still survives; Shilleto, the most accurate of Cambridge critical scholars and the unrivalled private tutor; and Dobson, formerly master of the Cheltenham School, being placed above him. He obtained one of the Chancellor's medals immediately afterwards, and was elected fellow of Trinity in 1834. His attention was at first directed to school work, and he was for some time master at the Leicester school. But the occupation was not congenial to him; and he gladly returned to Cambridge in 1837, succeeding his rival, Lushington, as assistant tutor at Trinity, on the latter's appointment to Glasgow. He was appointed junior bursar in 1839 on the death of John Wordsworth, and became tutor of his college in 1844 on Mr. Heath's acceptance of the vicarage of Enfield. From the time of his appointment as assistant tutor to the time of his death, his life was spent within the walls of Trinity, with the exception of the periods of his residence at Ely as canon, and occasional times of foreign travel, one especially spent in Greece in company with his friend, the late W. G. Clark.



In 1853 (April 27) he was elected Regius Professor of Greek by the votes of six out of the seven electors, his competitors being his contemporary Shilleto and the late Archdeacon Freeman. To this was attached a stall at Ely, and the duties of a canon in residence for two months in the year. On the death of Dr. Whewell, in 1866, he was appointed by Earl Russell to the mastership of Trinity College, and he resigned his professorship the following year. He filled the office of vice-chancellor in 1867-8.

Of one who has been so prominent a figure in the life of Cambridge for nearly fifty years, and who has occupied in succession the posts of Porson and Bentley, it is sufficient to say that in both cases he justified his appointment. We cannot, of course, compare him to his predecessor Whewell in power or general knowledge—he was not a scientific man—or to Porson or Dobree in power of emendation or in accurate grasp of the niceties of the Greek language. His published works consist of editions of the *Phædrus* and *Gorgias* of Plato, of various papers in the Cambridge Philosophical Transactions and the Cambridge Philological Journal, and the very valuable notes to W. A. Butler's *Lectures on the History of Ancient Philosophy*. Perhaps, considering the ample leisure that he had, more might have been expected from his pen. But the influence which his lectures, both while tutor of Trinity and while Greek professor, have had on the study of the Greek language and Greek philosophy has been quite unrivalled. In his own especial subject—Plato—his grasp of the Platonic philosophy and his mastery over Plato's language was certainly beyond that possessed by any other scholar. And as to his power of translation, the words used by Dobree of Porson may well be applied to Thompson, "*si quis erat locus Anglice exhibendus, tum vero omnes in stuporem dabat.*" The results of his work is rather to be seen in the books of others than in his own; scarcely a book on any subject connected with classical literature by a Cambridge man has appeared for many years which does not acknowledge the advantage the writer derived from his lectures.

As a college tutor he had always the interests of his pupils at heart, and in almost all cases they retained through life an affection for him. His manner was, perhaps, somewhat formidable at first. Many little knew how under the externally calm and often sarcastic exterior the deepest anxiety for their welfare existed. While he was never to be taken in by pretence, he would do all possible to save any of his pupils who were in serious trouble. And to all who sought his advice he was gentle and kind and, above all, wise in the directions he gave. His powers of sarcasm were no doubt great, and were occasionally used. But with all his ability to say sharp things, they were not said unkindly, and he certainly did not make enemies. Of late years his failing health prevented his taking the leading part in the university to which his position entitled him. It is enough, however, to say that his college, far from suffering from the loss of his predecessor, has certainly only risen higher under his rule. There was a strength about him, evidenced in the calm statuesque beauty of his face, that influenced all with whom he came in contact.

His powers of conversation were remarkable in his best days, and distinguished him even in so brilliant a body as was that of the fellows of Trinity of his own time and for a few years later. Kind hearted and liberal he ever was, as many of his former pupils have reason to know. As a preacher his sermons always contained good sense and solidity. We believe the only sermons he published were a commemoration sermon in Trinity College and

a funeral sermon at Ely on the death of Dean Peacock. Altogether, he will always be remembered as one of the best scholars of his age, and as a brilliant specimen of that high-souled type of Cambridge education which, we fear, is rapidly disappearing. F. T. C.

#### CLEMENTS MANSFIELD INGLEY, LL.D.

WE regret also to record the death of Dr. C. M. Ingley, one of the most amiable and devoted of those scholars whom the name and spirit of Shakspeare have linked together. He died at his residence, Valentines, near Ilford, last Sunday week, September 26, in the sixty-fourth year of his age. He was born at Birmingham; and for some time he resided there as a partner in his father's firm of solicitors, taking an active part in the varied literary life of that town. He had previously taken his degree at Cambridge, from which university he carried away not only a lasting knowledge of mathematics and philosophy, but also the love for English literature which afterwards bore such good fruit.

A man of wide and varied reading, his pen was ever active in periodicals, magazines and societies; his papers on Coleridge, Sir W. Hamilton, and special Shaksperian points—such as the "Authorship" and "Birthday," being among the most noteworthy. He formed a link between the older school of Shaksperians—Staunton, Halliwell-Phillipps, and Furness, men of large hearts and genial temper, imbued with the humanity of the poet before all things—and the more modern scientific school, which searches every motive, and criticises every form, even every letter in its historic path. His acute intellect was tempered with judgment and fairness, and a sense of that humour which helps insight. In 1859 he took part in the controversy as to the genuineness of the MS. notes on the Perkins folio published by the late Mr. J. P. Collier, proving in two works—*The Shakspeare Fabrications* (1859) and a *Complete View of the Shakspeare Controversy* (1861)—that these were forged. He assisted Mr. Staunton with his edition of the poet; he collected a large body of contemporary literature illustrating the fame of Shakspeare in his own times, published as *The Centurie of Prayse* in 1874, and afterwards enlarged as a second edition (1879) for presentation to the New Shakspeare Society, for which he also edited an *Allusion Book*. Among his numerous other writings we may mention *Shakspeare Hermeneutics*, or the *Still Lion*, being an essay towards the restoration of Shakspeare's text (1875); and *Shakspeare—the Man and the Book*, Parts I. and II. (1877 and 1881). Many will remember his advocacy of the removal of "Shakspeare's bones" in 1883, which caused so much horror and amusement. His latest work was an edition of *Cymbeline*, issued early in the present year. L. T. S.

#### THE ORIENTALIST CONGRESS.

THE seventh Orientalist Congress has been from first to last a brilliant success. The weather has been cloudless, the hospitality of the generous and warm-hearted Viennese has been unbounded; and now the members of the Congress, after a week of unmixed enjoyment, are once more scattered, on their way to the four quarters of the globe. The gaieties of the Congress began, in fact, before the Congress; an informal dinner and reception being arranged for the first comers on Sunday evening, September 26. On Monday the opening ceremony took place in the Festsaal of the university, which was hung with rich Oriental rugs and tapestries, and adorned with palms and other foreign plants for the occasion. Speeches were then made by various important personages.

The Archduke Rainer, "Patron," declared the Congress opened; the Minister of Public Instruction, Baron von Frankenthurm, welcomed the members in the name of the government; the Burgomaster, Dr. Uhl, welcomed them in the name of the City of Vienna; and the President, Baron von Kremer, in an eloquent and impressive address, sketched the rise, progress, and development of Oriental science, the march of modern discovery, and the special aims which Orientalists should keep in view—namely,

"the spirit of research and of impartial investigation, the love of truth and progress, and the endeavour to propagate these methods and aspirations among those Eastern nations to whom we should thus repay the debt we owe to them."

A number of distinguished savants then presented various works to the Congress, among which were copies of the Bible in different Oriental languages, offered by Dr. R. N. Cust; some publications of the Guimet series, by M. Guimet, the munificent founder of the Musée Guimet; and M. Naville's "Book of the Dead."

These first proceedings over, the members of the Congress dispersed to the rooms assigned to their various sections, each section then beginning business by the election of a president, vice-presidents, and a secretary. The following is the order in which these elections were carried out: 1a. Arabic Section.—President, M. Ch. Schefer; vice-presidents, Prof. de Goeje and Graf C. Landberg. 1b. Semitic Section.—President, Prof. Tiele; vice-presidents, Profs. Guidi and Euting. 2. Aryan Section.—President, Prof. Roth; vice-presidents, Profs. Weber and Lignana. 3. African-Egyptian Section.—President, M. Naville; vice-president, Prof. Lieblein. The vice-presidency of this last section was first offered to Dr. Duemichen, who declined it; whereupon Prof. Lieblein kindly accepted the office. Dr. Lincke, of Dresden, consenting at the same time to perform the duties of secretary.

The Egyptian Section held two formal sittings—namely, on Tuesday and Wednesday. Among the leading Egyptologists who read papers on Egyptian subjects may be mentioned Profs. Duemichen, Eisenlohr, Lieblein, Dr. Pleyte and Dr. Krall. Capt. Guinal de Guisandoz spoke on African languages, and especially on the population of Senegal called the Pula. Mr. Beauregard and Mr. Cope Whitehouse also took part in the proceedings. This section was the only one which had the privilege of hearing a lady, Miss Amelia B. Edwards, who read a paper on "The Dispersion of Antiquities found in certain newly discovered Cemeteries in Upper Egypt," which was received with great favour and loudly cheered.

At the end of the second sitting M. Naville laid before the section the three volumes of his recent edition of the "Book of the Dead," which had been undertaken in accordance with a resolution of the Congress held at London in 1874. He dwelt at some length on the documents which he had to collate, on the reconstruction of the text, the nature of the book, and its history. M. Naville said he felt bound to pay a tribute of thankfulness to the Academy of Berlin, which had generously contributed money for the preparatory work, and especially to the Prussian Government, which had granted a large sum for its publication. M. Naville's interesting discourse was listened to with profound attention, and greeted at its conclusion with great applause. Some of his remarks were quite novel, and excited much interest. He said, for instance, that it was a mistake to suppose that every soul was condemned to undergo all the trials and peregrinations for which the "Book of the Dead" provided prayers and talismans. Some souls might encounter few or none of these perils; but the

book was devised to provide for all the possible emergencies of the under-world. M. Naville also pointed out the fact that this under-world had a geography of its own, and that many places supposed to have had actual topographical existence are, in fact, cities and districts in Hades.

When M. Naville sat down, amid the loud applause of his hearers, Dr. Pleyte, of Leyden, rose and proposed the following resolution:

"La Section Egypto-Africaine ayant observée attentivement les trois volumes de textes avec commentaire de la splendide publication du *Livre des Morts* par le savant Edouard Naville sous les auspices libéraux du gouvernement Prussien, déclare que la tâche est achevée d'une manière très heureuse et très habile. La section lui remercie au nom de la science pour cet œuvre."

This resolution was carried unanimously and by acclamation.

The Egypto-African Section held an informal sitting on Saturday morning, before the great farewell meeting in the Festsäle. At this last sitting Dr. Pleyte moved another resolution, to the effect that the Egypto-African Section should, through the proper channels, prefer a request to the Archduke Rainer, that he would be pleased to specially forward the publication of that portion of his great collection of papyri which is written in the so-called Meroitic tongue (Ethiopian-demotic), in order that by the time when the eighth Orientalist Congress shall meet those documents may be placed at the disposal of scholars. This Meroitic script is as yet undeciphered and untranslated; and it is of the first importance for science that these documents be reproduced, either in autotype or lithography, in order that their contents may be interpreted. This resolution was carried unanimously; and Dr. Krall, of Vienna (who, with Dr. Karabacek, Dr. Wessely, and other eminent savants, is engaged upon the arrangement, cataloguing, and deciphering of the Archduke Rainer's papyri), assured the members of this section that their request would receive the hearty support of his colleagues, and should be laid in due course before His Imperial Highness.

At the instance of M. Naville, M. Beauregard, and M. Guimet, a resolution was next proposed having for its object the furtherance of the views advocated by Miss Amelia B. Edwards in her paper read at the first sitting of this section. M. Naville was of opinion that the object which Miss Edwards had in view (namely, the identification and registration of historical antiquities in private collections and provincial museums in Europe and America) would be best attained by the wide dissemination of Miss Edwards's paper. M. Beauregard then remarked that if that paper appeared only in the *Transactions* of the Congress, it would necessarily be read by only a limited number of persons; whereupon M. Guimet, with characteristic generosity and courtesy, proposed to publish a French translation of the same in his *Annales* and to print a considerable number of copies in pamphlet form, for the purpose of circulating the paper as widely as possible. Miss Edwards accepted the proposal with gratitude, and undertook to translate her paper into French. M. Guimet urged each member of the section to aid in distributing the paper; and the resolution was unanimously voted.

We propose next week to give a brief résumé of some of the most important papers communicated to the Egypto-African Section, and of a few from the Semitic Section. In the meanwhile, we must not omit to mention the elegant reception held by Dr. Uhl, Burgomaster, in the new town-hall, on Wednesday afternoon, when upwards of 400 members of the Congress sat down in the great banquet hall—a noble gothic hall 350 feet in length; nor the magnificent dinner at the Grand Hotel

on Thursday evening, when the Committee of Organisation entertained the same guests with profuse and princely hospitality; nor the well-arranged excursion on Friday afternoon to the Kahlenburg, when a steamer and special train were provided for the conveyance of the guests. For all these attentions and honours, for the heartiness of the welcome accorded, and the many delightful days and hours the members of the Congress had spent since their arrival in Vienna, Dr. Socin, of Tübingen, thanked the Archduke Rainer and the royal family, the Burgomaster, the committee, and the professors of the university, in a brief and earnest speech at the closing meeting in the Festsäle of the university on Saturday, October 2. This last meeting was held under the same circumstances as the opening assembly, and after various speeches from Baron Kremer and others, the Archduke Rainer declared the Congress closed.

A communication was read at this setting from Oscar II., King of Sweden, inviting the Orientalists to hold their next meeting at Stockholm, and promising them a hearty welcome. This message was received with loud applause.

#### NOTES OF A TOUR IN THE ASIATIC GREEK ISLANDS.

(Continued.)

##### VIII.—RHODES.

THE old Greek proverb respecting Corinth, *ὁ παντὶς ἀνδρὸς εἰς Κόρινθον ἔσθ' ὁ πλοῦς*, whatever may have been its exact point with reference to that city, is literally applicable to Rhodes at the present day. It is easy to secure your passage to that place, but it is a further question whether you will land there, for the harbour is too much silted up to admit large vessels, and when a high sea is running, it is impossible for boats to reach the steamer. When we left Leros in the Austrian packet, the captain threw out ominous hints that such might happen on this occasion; in which case we should have been carried on to Alexandria—a fate which has frequently overtaken other travellers. In the island we heard of one person who left Smyrna with the intention of passing Christmas at Rhodes, and after making several journeys to and fro, during which it was impossible to land, ultimately reached that place at Easter. It was therefore a relief to us when the strong south wind abated toward nightfall, as we approached our destination, and rendered it possible for us to leave the vessel. We were rowed ashore in a tossing sea by two Turks, two Greeks, and a Jew—a crew that well represented the nationalities which inhabit the place. The languages that may be heard at the port are very motley, for the Jews, as in Salonica, are descendants of those who were expelled from Spain in the time of Ferdinand and Isabella, and speak a corrupt form of Spanish; and Italian, which, during the last thirty years has been rapidly superseded by French in the Levant, is still prevalent here. On landing, we were conducted to the suburb of Neo-Maras, which lies to the northward of the city, and is the residence of the foreign consuls and the Roman Catholic population. The gates of the city are closed at night, and no Christians are allowed to remain within the walls, so that the Greeks, who occupy shops there, are obliged to quit the place at sunset. Until about forty years ago there was a further regulation, that on Fridays all Christians should leave before noon, in consequence of a prediction, or a prevalent idea, that the city would sometime be retaken by the Christians on a Friday, when all the faithful were at their prayers. We were at once struck with the balminess of the climate, and the air was laden with the scent of orange-blossom. The

next morning (April 12) we found that even the plane trees were partially in leaf, and the numerous palms testified to the temperature of the South. A resident informed us that he had only once had a fire lighted in his house during the previous winter. This, no doubt, was one of the chief attractions of the place in Roman times.

The city of Rhodes is situated close to the northernmost extremity of the island, facing the mainland, with a north-eastern aspect. In front of it are three harbours, which were originally separated from one another by small spits of land; but these were subsequently improved and strengthened by moles so as to afford protection against the sea. From the shore the ground rises gradually in the form of an ancient theatre, the highest point being towards the west, where it overlooks the sea in the opposite direction. This hill—which now bears the name of Mount Smith, because the house that stands on its summit was the residence of Sir Sydney Smith in 1802, at the time of Napoleon's Egyptian expedition—was the position of the ancient acropolis. But it is by no means a commanding height, and this is probably the reason why no city was built here at an early period; for this site was unoccupied until towards the close of the Peloponnesian war (B.C. 408), when the inhabitants of the three leading cities of the island, Lindos, Ialysos, and Cameiros, agreed to abandon their homes and found a city in common. In other respects the position is admirable for a commercial station, on account of its harbours, its nearness to the mainland, and its being a natural point of departure for Egypt and the East. The later glories of the place, when it became the stronghold of the Knights of St. John, and one of the bulwarks of Christian Europe against the Ottomans at the height of their power, have almost eclipsed its ancient fame. Yet Strabo speaks of its grandeur as being surpassed by no other city, and hardly equalled by any (xiv. 2, § 5, p. 652). Its commerce, its political institutions, its school of oratory, and its school of sculpture, enjoyed a world-wide renown. Its strength was so great that it endured a siege by Demetrius Poliorcetes in B.C. 304, and triumphantly repulsed him, though he brought all his force against it for the space of a year. Nor can we forget that it became the residence of many great men; that Cicero studied there, and that Tiberius chose it as his place of voluntary exile. Of the magnificence of that time little remains beyond the Hellenic foundations of the moles, and the numerous sepulchral monuments of grey marble—resembling small round altars or pedestals of statues—which are met with in the city and the suburbs.

But as a specimen of a mediæval fortress the existing city is almost unrivalled; and the objects that remain there, notwithstanding the ravages of time, illustrate in an impressive manner the organisation of the Order of the Knights of St. John. The enormous moat, wide and deep, and faced on both sides with stone; the solid walls, with towers at intervals, forming sometimes a double, and at the highest point, where the palace of the Grand Master stood, a triple line of defence, and drawn in a horse-shoe form over the sloping heights from either side of the central harbour, and along the line of the harbour itself; and the fortifications by which the moles themselves were protected—all remain unchanged, to attest the strength of this bulwark, on which for centuries the attacks of its powerful foes broke in vain. And in like manner the names of saints attached to the various gates, and their figures sculptured in relief above them; the Priors, which formed the headquarters of each nationality or Tongue, as they were called, while the affairs of the Order at large were discussed in their



common place of meeting; the bastions, or portions of the wall which were permanently assigned to each nationality to defend; and the escutcheons over the dwellings or the gateways, denoting either the possessor or the person by whom they were erected, but all of them containing the cross of the Order; all these bear witness to the religious character of the institution, and to the principle according to which the independent position of each people was recognised.

Within the memory of the present generation, however, two objects, which were among the greatest glories of the place, have been destroyed. One of these was the Tour de Naillac, which bore the name of the Grand Master by whom it was constructed, and formed so conspicuous an object in views of the place as seen from the sea, rising, as it did, on the northern side of the central harbour; this was ruined by an earthquake in 1863. The other was the church of St. John, the Sanctuary of the Order, of which no trace now remains; it was destroyed in 1856 by an explosion of gunpowder, which was set on fire by a flash of lightning that struck an adjoining minaret. The neighbouring palace of the Grand Master, which was already in a ruinous condition, was still further damaged by the same catastrophe, so that now only the lower storey remains. The antiquary may discover a faint source of consolation for this loss in the fact that the powder which caused it was itself historical. The facts relating to it are these: at the time of the final siege in 1522, Amara, the chancellor of the Order, inflamed with jealousy in consequence of L'Isle Adam being preferred to him as Grand Master, turned traitor, and, as was generally believed at the time, concealed a large quantity of gunpowder belonging to the besieged, in order to hasten the fall of the place. The existence of this deposit was for the most part forgotten or disbelieved, but traditions of it seem to have remained, for in 1853 Mr. Newton wrote, "Much powder from the time of the Knights still remains, stowed away in vast magazines, connected with each other and with the ramparts by subterranean galleries" (*Travels and Discoveries in the Levant*, i., p. 163). In the following year M. Guérin, who had been studying the records of the siege, called the attention of the Turkish governor of the place to the possible danger arising from this cause, and received, as might be expected, the answer—"God only knows where the deposit you speak of is" (*Ile de Rhodes*, Pref. to 2nd ed., p. 4). Two years later the explosion took place, and there is every reason for supposing that the gunpowder which caused it was the same that was concealed by Amara.

An account of a walk which we took one day through the city may serve, better than any detailed description, to illustrate the characteristics of the place. Starting from our Christian suburb on the northern side, we have on our left the first harbour, that of the galleys, which was outside the *enceinte* of walls, but was defended by a strong round tower at the extremity of the mole, called the Tower of St. Nicholas, which was erected by the Spanish Grand Master, Zacosta. It has been conjectured that this fort occupies the site of the famous Colossus (Newton, *op. cit.*, i., pp. 176, 177), but Mr. Torr (*Rhodes in Ancient Times*, p. 97) inclines to the view that that statue stood on the low ground at the south-west corner of this harbour. The notion that it bestrode the harbour is purely fabulous. We next pass through the gate of St. Paul, over which stands a figure of the saint, holding in one hand a sword, in the other the volume of the Gospel; like all these figures and escutcheons, it is carved in low relief on a slab of bluish grey marble. This gate leads, not into the city itself, but

into the circuit of walls which enclose the great harbour, or harbour of commerce; of the moles that defended this, the nearer formerly bore the tower of Naillac, already mentioned, while from the further, on the eastern side, rises the tower of St. John. Through the wall which borders this harbour the city is entered by the finest of all the gates, that of St. Catharine, which is surmounted by a figure of that saint, standing between St. Peter and St. John the Baptist; it is flanked by two round towers, and has fine machicolations, and a place for the portcullis. Immediately within this, on the right hand as we enter, is the cross wall, which separated off the northern portion of the city, or Castello, which was reserved for the Knights, and occupied about one-third of the entire area, from that part which was inhabited by the citizens. Not far off, on the left, was the Chancery, or Palais de Justice, part of the façade of which remains; it is approached by a flight of steps. The architecture of this, as of all the other buildings, is Gothic, and forms a strong contrast to the Byzantine style of the ecclesiastical structures, and the Saracenic military architecture, which prevail elsewhere in Turkey; throughout the city pointed and ogive arches, cable mouldings, and ornamental finials and carved heads of doorways in that style, are found.

Our course now lies through the district that was occupied by the civilians, following a line of streets which penetrates it transversely, the Jewish quarter being on our left hand. This contains many of the handsomest of the old dwellings, which are solidly built and elaborately decorated, and is especially picturesque on a Jewish festival day, as in one of our rambles we saw it, when its occupants are dressed in their rich holiday costumes. The Jews are allowed to reside within the walls, because the Turks regard them as too timid to be dangerous, and also to some degree as being their allies from their traditional animosity to the Christians. In one part of this quarter, where there is an open space of ground, stands the Admiralty, the purpose which it served being shown by the emblem of three flags which is sculptured on a shield. Ascending gradually we reach the walls, and pass through them by the southernmost of the two gates on the land side, the gate of St. John, close to which a number of stone shot, such as were used in the siege, are ranged in a line against the wall. After crossing the moat, we find ourselves at the point where the portion of the wall which was defended by the English met that which was allotted to the "Tongue" of Provence; for the latter and that of Italy extended from this gate to the sea on the further side of the great harbour, where the third harbour, that of Acandia, lies, while the English reached from St. John's gate to the tower of St. Mary. The defences in this part are especially strong, the second or outer line, and the bastions, being of very solid construction. Outside the moat is an old Turkish cemetery, where lie the bones of those of the besiegers who fell during the siege. Traversing this, and skirting the moat, we pass first St. Mary's tower, which is distinguished by a relief of the Virgin and Child built into the outside of the masonry; then the Spanish tower and that of St. George; and finally reach the Amboise gate, which received its name from the Grand Master, Emery d'Amboise, who erected it. The intermediate space was defended successively by Spain, Auvergne, and Germany, while the French were responsible for the long line which reached to the sea at St. Paul's gate, and Portugal undertook the defence of the harbour and its adjacent towers.

Re-entering the city by the Amboise gate, and passing through successive lines of fortification by winding ways, intended to protract the defence, we find ourselves in the upper part of

the Castello, or city of the Knights, where stood the church of St. John, the palace of the Grand Masters, and, between them, the Lodge of St. John, in which was the common hall of council; the last-named building faced directly down the street of the Knights. This famous street, which descends in a straight line by a gradual slope towards the port, is disappointing in the effect which it produces on the eye, owing both to the rough brown stone of which the buildings were composed, and to the projecting latticed frames of wood, which have been thrown out by the Turkish families who dwell there. But from a historical point of view it is the centre of interest in the place, since it contains the Priors, which were the headquarters and places of meeting of the different nationalities, and their escutcheons and those of their most distinguished men can in many cases be seen on the façades. By far the handsomest is that of France, which occupies a central position on the northern side of the street, and is adorned with the arms and cardinal's insignia of D'Aubusson, who successfully defended the city against the attacks of Mahomet II., and with those of the not less heroic, though less fortunate, L'Isle Adam. To an Englishman, however, the most interesting monument in this street is one of the least conspicuous—a little chapel, only the outer wall of which is visible, together with a groined niche for a statue reached by a flight of small steps; this was called the English chapel, and has the arms of England sculptured on its walls. It is now a mosque. This stood higher up than the French Priory, and quite separate from that of England, which was at the bottom of the street, and had a church of St. Catharine attached to it; but of these little remains in its original condition. Opposite to the English Priory was the Hospital of the Order, a large building of rude but massive construction, with a deep Gothic portal, and a court inside. This has been converted into a barrack.

H. F. TOZER.

## SELECTED FOREIGN BOOKS.

### GENERAL LITERATURE.

- ADAM, Madame. Le général Skobeleff. Paris: La Nouvelle Revue. 2 fr.  
 BRANDL, A. Samuel Taylor Coleridge u. die englische Romantik. Berlin: Oppenheim. 7 M. 50 Pf.  
 CHENEVIERE, Ad. Bonaventure des Périers: sa Vie, ses Poésies. Paris: Plon. 5 fr.  
 CUMONT, G. Bibliographie générale et raisonnée de la numismatique belge. 15 fr. Les Monnaies des États-Belgiques-Unis. Révolution brabançonne (1793-1795). 4 fr. Brussels: Mayolez.  
 EBE, G. Die Spät-Renaissance. Kunstgeschichte der europ. Länder von der Mitte d. 16. bis zum Ende d. 18. Jahrh. 2. Bd. Berlin: Springer. 20 M.  
 HAEUSLER, P. J. Der Panslavismus. 1. Bd. Berlin: Stankiewicz. 1 M. 50 Pf.  
 HEINEMANN, O. v. Die Handschriften der herzoglichen Bibliothek zu Wolfenbüttel. 1. Abth. Die Helmstedter Handschriften. II. Wolfenbüttel: Zwißler. 15 M.  
 MEYER, PAUL. Alexandre le Grand dans la littérature française du moyen âge. Paris: Vieweg. 13 fr.  
 ODYSSE, Traduction nouvelle, par Leconte de Lisle. Paris: Lemerre. 3 fr. 50 c.  
 WIENCKE, O. Ueb. Walter Scotts *The Lady of the Lake*. Ein krit. Versuch. Leipzig: Fock. 1 M. 20 Pf.

### HISTORY, ETC.

- IHNE, W. Römische Geschichte. 6. Bd. Der Kampf um die persönl. Herrschaft. Leipzig: Engelmann. 6 M.  
 KULTURBILDER aus dem klassischen Altertum. I. Handel u. Verkehr der wichtigsten Völker d. Mittelmeeres im Altertum v. W. Richter. Leipzig: Seemann. 3 M.  
 MAUGRAS, G. Trois mois à la cour de Frédéric: lettres inédites de d'Alembert. Paris: Calmann Lévy. 2 fr.  
 ROTHENHAUSLER, K. Die Abteien u. Stifte d. Herzogth. Württemberg im Zeitalter der Reformation. Stuttgart. 3 M.  
 SALA, G. A. Diario Romano degli anni 1798-99. Parte III. Rome: Spithöver. 8 fr.  
 SCHWEDER, E. Ueb. die Weltkarte d. Kosmographen v. Ravenna. Versuch e. Rekonstruktion der Karte. Kiel: Lippus. 1 M. 20 Pf.  
 SPAGNUOLI, Giuseppe. I Veneziani in Romagna. Bologna: Romagnoli dall'Acqua. 14 fr.

TOSTI, L. Storia della lega lombarda. Rome. 4 fr. 50 c.  
VIAL, J. Histoire abrégée des campagnes modernes.  
Paris: Baudouin. 12 fr.

## THEOLOGY.

OTTO, C. W. Commentar zum Römerbrief. 2. Thl.  
Capp 8-16. Glauchau: Peschke. 9 M.  
REICHENBACH, A. Die Religionen der Völker. 3. Buch.  
Die Religionen der Kelten, Germanen, Slaven,  
Finnen. München: Ernst. 1 M. 50 Pf.

## PHYSICAL SCIENCE AND PHILOSOPHY.

GRUBER, W. Beobachtungen aus der menschlichen u.  
vergleichenden Anatomie. 7. Hft. Berlin: Hirsch-  
wald. 9 M.  
GUTTSTADT, A. Die naturwissenschaftlichen u. medi-  
cinischen Staatsanstalten Berlins. Berlin: Hirsch-  
wald. 14 M.  
KORRELT, W. Iconographie der schalentragenden euro-  
päischen Meeresconchylien. 4. Hft. Kassel:  
Fischer. 4 M.  
STEINSTRUP, J. J. S. Kjökken-Møddinger. Eine  
gedrängte Darstellung dieser Monumente sehr alter  
Kulturstadien. Copenhagen: Hagerup. 1 M. 50 Pf.

## PHILOLOGY.

BAUNACK, J. u. Th. Studien auf dem Gebiete d. Griech-  
ischen u. der arischen Sprachen. 1. Bd. 1. Th.  
Leipzig: Hirzel. 6 M.  
CHWOLSON, D. Syrische Grabinschriften aus Semir-  
jetische, hrag. u. erklärt. St. Petersburg. 2 M.  
EINZELBEITRÄGE zur allgemeinen u. vergleichenden  
Sprachwissenschaft. 1. Hft. Allgemeine Sprach-  
wissenschaft u. Carl Abels Sprachstudien, v. A. F.  
Pott. Leipzig: Friedr. 3 M.  
GROTKASS, E. Beiträge zur Syntax der französischen  
Eigennamen. Erlangen: Deichert. 1 M. 20 Pf.  
HUPF, H. Genealogie u. Ueberlieferung der Hand-  
schriften d. mittelhochdeutschen Gedichtes *Cursor  
Mundi*. Erlangen: Deichert. 1 M.  
MARTIUS, M. V. epigrammaton libri. Mit erklär.  
Anmerkgn. v. L. Friedländer. Leipzig: Hirzel.  
18 M.  
OSTHOFF, H. Die neueste Sprachforschung u. die Er-  
klärung d. indogermanischen Ablautes. Heidelberg:  
Bangel. 50 Pf.  
WILCKEN, U. Actenstücke aus der königl. Bank zu  
Theben in den Museen in Berlin, London, Paris.  
Berlin: Reimer. 4 M.  
ZIMMERMANN, E. De epistulari temporum usu Ciceroni-  
ano quaestiones grammaticae. I. Rastenburgae.  
50 Pf.

## CORRESPONDENCE.

## A DISCLAIMER.

Dorking: Oct. 4, 1886.

In the current number of *Knowledge* appears an article on "Americanisms," by my friend Mr. R. A. Proctor, in which he obviously imputes to me a severe critique in the *Saturday Review* on his previous papers dealing with the same subject. As I am on terms of cordial friendship with Mr. Proctor, it would have been an act of underhand meanness on my part to publish anonymously such an article about him. I wish, therefore, to state here in the most emphatic manner that I did not write the article in question, that I do not know who was the author, that I contributed no facts or materials for it, and that I was ignorant of its very existence till I saw myself accused in print of having written it. I hope this full denial may come in time to prevent the misapprehension from impairing a friendship which I value, and have always valued, very highly.

GRANT ALLEN.

## THE PŪRVASAILA SAṄGHĀRĀMA IDENTIFIED WITH THE AMRĀVATĪ STŪPA.

22 Seton Place, Edinburgh: Oct. 2, 1886.

It may interest some scholars to learn that when at the site of the Amravati Stūpa I discovered an inscription of the Andhra king Pūmāvi, belonging to the second century A.D. The stone had unfortunately been broken; and it was only after recognising the name and consequent importance of the inscription that I made careful search for the other half, and at last found it at a considerable distance from the first. While dated in the reign of Pūmāvi, it commemorates the gift of "a Dharmachakra to the great Chaitya belonging to the school of the Chaityakāyas." Other inscriptions which I found also refer to the Chaitya as belonging to the Chaityikas or

Chaityavandakas, and do not mention other schools. The Chaityikas are mentioned in the Nāsik inscriptions of the Andhra kings. Now, from *Tāranātha's Geschichte des Buddhismus*, by Schiefner (p. 273), we learn that the Chaityikas and Pūrvasailas were one and the same, while the Avarasailas were a different division of the Mahāsāṃghikas. Hiuen Tsaang speaks (by hearsay) of two great establishments in the Andhra country, called the Pūrvasaila and Avarasaila saṅghārāmas; and it has been assumed that he goes on to describe the latter, and that it is identical with the Amravati Stūpa. But if this were the establishment of the Chaityikas, that is, of the Pūrvasailas, is it not probable that the above assumption is too hasty? Chinese scholars only can say whether the original necessitates such a construction; but that Amravati was the site of the great Pūrvasaila Stūpa the inscriptions appear to prove.

J. BURGESS.

## BARLOW, THE AMERICAN POET.

Redhill, Surrey: Oct. 5, 1886.

I hope for forgiveness from your contributor, Mr. Walter Lewin, if you permit me to point out to your readers that his excursions in the literature of the American revolution have not been wide enough to preserve him from a capital error in his review of Todd's *Life and Letters of Joel Barlow*, or he could hardly have written, "his (i.e., Barlow's) claim to the title [of poet] rests on nothing better than some verses about Hasty Pudding . . . and a metrical version of the Psalms." Mr. Lewin is obviously ignorant that Barlow was the author of the *Columbiad*—a poem in the epic form, certainly, the subject of which is stated in the opening lines:

"I sing the mariner who first unfurled  
An Eastern banner o'er the Western world,  
And taught mankind where future empires lay  
In those fair confines of descending day," &c.

A copy of the edition published in London in 1809 is in my library. I must own to never having read it through; but snatches from its pages, recited by lips which I must ever hold in hallowed memory, used to greet my ears, ever and anon from infancy onwards. Especially I remember the lines:

"Strong in thy strength I bend no suppliant knee,  
Invoke no miracle, no Muse but thee" (Freedom).  
Also,

"Across Ontario's never ebbing-tide  
Oarless and sailless, silently they glide";  
i.e., the Indians' canoes.

It is not my purpose to enlarge upon any merits which this poem may possess; but these few specimens may suffice to prove that it is neither "facetious" nor "vulgar." It consists of ten books, each of about the same length as one of the books of the classic epics, so that in compass it may rival the *Aeneid*; but the work with which it is probably most closely comparable is the *Lusiad* of Camoens. Whatever may be its literary value, it is undoubtedly an ambitious production, its author having been apparently actuated by the desire of becoming the poetic and literary—as his coadjutor, George Washington, had already rendered himself the political—father of his country. That, after the lapse of less than a century, the work should have so faded into oblivion as to be overlooked by the reviewer of a biography of its author does indeed yield food for comment upon the vanity of human hopes and ambition.

CLAIR J. GRECE.

## PROTECTION IN RUSSIA FROM POLISH COMPETITION.

Oct. 4, 1886.

In last week's *ACADEMY* Mr. Hodgetts quotes Stepniak as saying that "the Russian

traders have petitioned to be protected from Polish competition," and seems to doubt the fact. Stepniak's book is, I believe, not the only place where the statement has appeared in print. I may add that when in Warsaw last August I was told by two or three people that the Russian Government had sent a commission to see what could be done. The justification for this course is seemingly the fact that the Polish trade is greatly in the hands of Germans. These Germans, it is alleged, were formerly settled in Posen and Schlesien, and, when the Russian import dues were raised, moved across the frontier into Poland.

F. H.

"LE GRAND DICTIONNAIRE DU XIX<sup>ME</sup> SIÈCLE."

London: Oct. 2, 1886.

I have seen a notification that a new supplement to the great French encyclopædia, Larousse's *Grand Dictionnaire du XIX<sup>me</sup> Siècle*, is about to be issued. I desire to call the notice of the *redacteur* to the absence of the names of La Mole and Coconnas from the work as it now is. The omission is singular in so copious a guide to French history. I wanted to verify an incident in the share of Coconnas in the St. Bartholomew, but necessarily failed to do so.

R. F. LITLEDAL.

## APPOINTMENTS FOR NEXT WEEK.

MONDAY, Oct. 11, 8 p.m. Royal Academy: "Anatomy, Introductory," by Prof. John Marshall.  
WEDNESDAY, Oct. 13, 8 p.m. Royal Academy: "The Bones of the Human Body," I., by Prof. John Marshall.  
8 p.m. Microscopical: "Trichodina as an Endoparasite," by Mr. T. B. Rosseter; "Dissociation of Rotifers"; "The Abbé Zeiss' new Objectives and Eyepieces."

## SCIENCE.

## MATHEMATICAL BOOKS.

*Algebra: an Elementary Text-Book for the Higher Classes of Secondary Schools and for Colleges.* By G. Chrystal. Part i. (Edinburgh: A. & C. Black.) An ordinary student moving his eye over the pages of this huge volume might be tempted to say, "If this is an elementary text-book, what would an advanced one be like?" We hasten to add in the writer's own words that "it is so far elementary that it begins at the beginning of the subject." Yet "it is not intended for the use of absolute beginners." Of elementary text-books we have enough, and we are heartily glad that this is not one of them. This is a most suggestive work, as all who know anything of Prof. Chrystal's writings in other directions had expected it would be. There is much that is caviare to the general junior student; but this will, with judicious teaching or careful reading, be most valuable to the more advanced scholar. Following on the lines of his British Association address, the author lays great stress on the idea of algebraic form; and at the outset the teacher is introduced to the mysteries of the three great fundamental laws. In the earlier stages, he well says:

"The teaching of algebra ought to consist in a gradual generalisation of arithmetic; in other words, algebra ought, in the first instance, to be taught as *Arithmetica Universalis* in the strictest sense."

The text may require close reading, which the nature of the subject as here treated entails; but the explanations are admirably clear, and the arrangement, on a first perusal, appears to us to be a very good one. What will weigh more with our readers will be Prof. Chrystal's own statement that "the order of the matter, the character of the illustrations, and the method of exposition generally, are the result



of some ten years' experience as a university teacher." It is superfluous for us to enter into any detailed criticism of a book which, in our opinion, is an epoch-marking one—one that shows convincingly that it is possible for a Cambridge mathematician to write a textbook on such a subject which is entitled to rank on the same platform with the best continental text-books. As De Morgan wrote, "The English mathematical world of the present day takes its tone principally from the Cambridge examinations. There is no doubt of that, and there is no use in denying it." He was not, however, a greater hater of the "ten-minute conundrums" than Prof. Chrystal. The student will, notwithstanding, find ample practice in working out at different times the very large collection of varied exercises given here. "I should much deprecate the idea that any one pupil is to work all the exercises at the first or at any reading. We do too much of that kind of work in this country." No teacher of the higher classes in our schools or of students preparing for the university examinations should be without this book. There is no thing like it in English, and it forms an excellent introduction to the various applications of algebra to the higher analysis.

*Plane and Spherical Trigonometry.* In Three Parts. By H. B. Goodwin. (Longmans.) The author is an instructor in the Royal Navy. He does not lay claim to any special novelty of treatment; but the *raison d'être* of his work is to give in one not too cumbersome volume the substance of what is contained in some four or more separate treatises, and so to obviate what has hitherto been a great inconvenience to the junior officers of the fleet. He has compiled and brought out his book with the approval of the Lords Commissioners of the Admiralty. The ground attempted to be covered is so much of the subject as is required in the examination of acting sub-lieutenants at Greenwich; hence special attention is devoted to the practical application of logarithmic formulae. The first part treats of plane trigonometry, and contains the substance of Hamblin Smith's well-known treatise. The second part takes up spherical trigonometry; and the third part is occupied with practical trigonometry, both plane and spherical—the solution of triangles by the aid of logarithms—the examples, in the main, being taken from the compilation made by the late Mr. H. W. Jeans. The work is well adapted for the end set before the author, his experience having enabled him to make such a selection of his subject-matter, and to put it in such a way, as to be thoroughly suited to the abilities and requirements of the special students we have indicated. It is hardly to be expected that the work will meet with a more extended circulation. We are glad to see, however, that so high a standard is set before the gentlemen in question. Answers to the examples are given at the end of the book.

*Elementary Co-ordinate Geometry*, for Collegiate use and Private Study. By W. B. Smith (Boston, U.S.: Ginn.) This is another of the excellent elementary treatises with which the same publishers have already made us familiar. Mr. Smith's motto is "Maximum Reasoning, Minimum Reckoning"; hence the book is conspicuous by the absence of those great collections of problems "from the Senate House and college papers," with which our treatises nearer home are crammed. The work opens with a brief introduction on determinants. The first part on the plane is divided into eight chapters—first notions, right line, circle, general properties of conics, special properties of conics, special methods and problems (two chapters), and the conic as an envelope. The second part treats of space in two chapters, a very condensed account of the elementary parts of solid geometry.

The only objectionable feature to our minds is the selection of  $k, j$ , for  $a, b$  in the general equation of the second degree. The other usual coefficients are retained. There are some 400 exercises.

"In the study of analytical geometry, or of almost anything else, either or both of two ends may be had in view: gain of knowledge, culture of mind. While the first is in itself worthy enough, and for mathematical devotees all sufficient, it is certainly of only secondary importance to the mass of college students. For these the subject can be wisely prescribed in a curriculum only in case the mental drill it affords be very high in order of excellence."

Then follow remarks on the solution of problems by algebraic processes which remind one of the kindred remarks on the treadmill made some years since by an eminent Cambridge mathematician. The author's aims are admirable, and the execution of them leaves little to be desired. The merit of the work consists not in new results obtained, but in the logical way in which the whole subject, as a means of mental culture, is put before the student.

*Arithmetic.* By Charles Pendlebury. (Cambridge: Deighton, Bell & Co.) Mr. Pendlebury has produced a clearly-written and well-arranged treatise on a hackneyed theme. In it is contained all that a student needs who has mastered the very elementary portions of the subject. For an adequate treatment of such parts we must refer to a work like that by Mr. Homersham Cox recently noticed in the ACADEMY. Proportion, and the allied subjects of percentages, stocks, &c., are treated by the unitary method. There is a very good and interesting account of these last, including the three per cents., whose sweet simplicity the late "Lord Montfort" so much admired. No arbitrary rules are given, but the directions for working are founded upon previous clear and simple reasoning. Besides examples—some 8,000 in all—for ordinary work, there are a number given which are adapted for oral instruction. Considerable pains seem to have been taken to ensure accuracy in the printing of the questions and of the answers, which are given at the end; but, in reading the text, we have come across an erroneous result, which it is hard to account for. This is printed on pp. 149-150, and is to the effect that the recurring period in  $\frac{1}{3}$  is 53 instead of 54.

*Algebra for the Use of Schools and Colleges.*

By William Thomson. (Sampson Low.) This work, which embodies the course of teaching adopted by Mr. Thomson in his classes at Stellenbosch College, is to consist of two parts. The first part now before us embraces the subjects prescribed for the matriculation examination in the Cape of Good Hope University, and contains a collection of exercises from papers set in the university. The author, it may be well to state, was for five years an assistant at Edinburgh to those fine algebraists, the late Prof. Kelland and Prof. Chrystal, and expresses his indebtedness to them. The work does not cover much ground. The first twelve chapters carry the student down to surds and include indices and fractions. The remaining eight chapters are taken up with equations, one chapter being devoted to equations of higher degree than the second in one variable. A prominent feature is that every important principle is copiously illustrated by well-selected examples, of which a large number have been fully worked out. The explanations are lucid, and in fact the book is quite on a level with recent works on the same subject that have come under our notice. Answers are given at the end of the book.

*The Theory and Practice of the Slide-Rule.* With a Short Explanation of the Properties of Logarithms. By Lieut.-Col. J. R. Campbell.

(Spon.) This booklet gives a clear and concise account of several of the following matters: the carpenter's slide-rule, construction of a logarithmic scale, the D and E scales in the slide rule, Dr. Roget's log. logarithmic scale, trigonometrical scales, the circular instrument, and the magic-lantern slide for teaching the slide-rule. The author requires only a very slight acquaintance with the elements of algebra for his explanations. When he does not explain a scale himself, he refers to recognised authorities for such explanation. He himself has made original contributions to the subject. (See *Proceedings*, London Mathematical Society, vol. vi. on the diagonal scale principle applied to angular measurement in the circular slide-rule.)

*Algebra up to and including Progressions and Scales of Notation.* By J. G. Kerr. (Blackie.) This is an extended form of the previously noticed *Elementary Algebra* by the same writer, and is intended for "science classes, pupil teachers, students in training colleges, &c." The only remark we can make is that it is very much like other small handbooks before us, each of which has for its object to test the pupil's knowledge at successive stages, and to "give a good training in the mechanism of algebra." If there were no other such handbook we could strongly commend this one to the junior student. There are some well-arranged papers at the end, and answers to the numerous questions given throughout the book. It is very well printed, and neatly and strongly got-up.

*Algebra for Beginners.* Part III. (Blackwood.) This, like its two preceding parts, is a handy manual "for junior pupils of middle-class schools and for pupil teachers." The subject is simultaneous equations, quadratic factors, and quadratic equations. The explanatory matter is carefully and well done. This is an excellent part for beginners. There are no answers. This will be a recommendation to some teachers. We presume the answers will be given with the concluding part.

*Arithmetical Exercises.* By F. C. Horton. (Seeley.) These are arithmetical exercises, "and nothing more." The book can be purchased with or without answers appended. It is intended to be used with any ordinary text-book on the subject. The questions have been selected from a large range of examination papers; the principle of selection in the main is the exclusion of examples requiring long and tedious solutions, and a preference is shown for problems requiring some intelligence rather than the "mere application of purely mechanical rules." There are in all a hundred papers, each containing six questions.

*Mathematical Wrinkles for Matriculation and other Examinations.* By W. T. Knight. (Blackie.) The author takes six sets of London Matriculation papers in mathematics, gives full solution, and works out in an appendix numerous allied questions, supplies copious hints, and fully discusses many of the questions. The work is thoroughly done, and the result is a book likely to be very serviceable to students who have not the advantage of a well-primed "coach"; and for others it is a handy work of reference, there being carefully drawn-up indices enabling the student readily to find information on all the points discussed. The book is handy, neat, and sufficiently illustrated.

"Scientific Romances."—No. III., *A Plane World*; No. IV., *A Picture of our Universe.* By C. H. Hinton. (Sonnenschein.) The first of these pamphlets enables a reader "to form definite conceptions about a world of plane space, about a world in which the beings can only move in two independent directions."

The second is concerned with our own world. The object of the two is to prepare the reader for the consideration of space higher than our own. At first sight one would think the author was going over ground considered in that curious work *Flatland*, but we can assure our readers that the present work has quite another object in view. It would take up too much of our present space to give a full abstract of the two papers. We had marked a number of passages for citation, but we content ourselves with saying that many who have not read the previous parts would derive much information from the accounts here given of a plane world, and of how Vir and Mulier get on in it. They will realise that it is a land in which there can be no familiar intercourse between man and man. "The very name of it is ridiculous to them." They will read, too, what is to us a simple explanation of what has long been unintelligible to the plane world denizens: how it was that "two beings, the most ideally perfect, Vir and Mulier, were once living in a state of most perfect happiness, when, owing to certain abstruse studies of Mulier, she was suddenly, in all outward respects, turned irremediably into a man." For their means of locomotion and other matters of interest, we must refer our readers to No. III. In No. IV. some considerations are brought forward with all the author's clearness of statement which prepare the way for his subsequent discussion of the higher space.

"It is impossible in contemplating the rudiments of four-dimensional existence to prevent a sense of largeness and liberty penetrating even through the profoundness of our ignorance. Whether we shall find beings other than ourselves when we have explored this larger space, cannot be said. . . . By building up the conception of higher space, by framing the mechanics of such a higher world, we may arrive at a fairly accurate knowledge of the conditions of life in it. . . . The work of real discernment belongs to those who will, from childhood, be brought up to the conception of higher space."

We commend these exceedingly interesting and acutely reasoned-out speculations to all who concern themselves with the "fairy tale of Geometry."

*American Journal of Mathematics*. Vol. viii., No. 3. (Baltimore.) A further instalment (of 3 pp.) in continuation of Mr. Craig's paper on "A Linear Differential Equation of the Second Order" opens the number. The next sixty-five pages comprise the subject matter of ten of Prof. Sylvester's lectures at Oxford on the Theory of Reciprocants. It will be remembered that the Savilian professor inaugurated his course by delivering a public lecture in December last on the subject. This was published in *extenso* in *Nature* for January 7. Since its delivery many papers on Reciprocants have been contributed to mathematical journals, so that the lecturer is warranted in inferring that his lectures have not altogether failed in attaining the end he had in view. Now that a larger public is addressed by the printed page we feel sure that increased attention will be drawn to the subject. The name of Mr. J. Hammond as reporter is a guarantee for the accuracy of the notes. Miss C. A. Scott, who is now at Bryn Mawr College, contributes four pages on the Binomial equation  $x^p - 1 = 0$ , in which she discusses the equations for quartisection and quinquisection. The results consist in somewhat simplified forms of the coefficients given in Prof. Cayley's papers in the *Proceedings* of the London Mathematical Society, vol. xi., vol. xii., and vol. xvi. Mr. F. N. Cole furnishes an interesting "Contribution to the Theory of the General Equation of the Sixth Degree." The fundamental idea of the treatment employed is due to Prof. Klein, under whom the writer studied at Leipzig.

Proceeding on the analogy of Klein's solution of the general equation, Mr. Cole seeks out a group of linear substitutions which shall be isomorphic with the group of sixty-one permutations belonging to the equation. Functions of the roots are then found which undergo these linear transformations when the roots are permuted, and, finally, corresponding differential equations are obtained, and their solutions studied. The concluding article is a notelet by Mr. J. C. Fields, entitled "A Proof of the Elliptic-Function Addition-Theorem."

*Tables d'Antilogarithmes*. Par H. Prytz. (Publiée sous les auspices de l'Académie royale des Sciences à Copenhague.)

"Les tables contiennent les nombres correspondant aux mantisses 000 jusqu'à 999; le nombre se trouve à la ligne des deux premières décimales de la mantisse et dans la colonne de sa troisième décimale. Une table auxiliaire après chaque table d'antilogarithmes contient le Log  $(1+10^{-L})$  correspondant à  $L = 2.64, 2.65, \dots$ "

The tables are very compact (in 18 pp.), and go to 15, to 10, and to 5 decimal places. The calculations are founded upon the identity:

$$A(1+a_1)(1+a_2)\dots(1+a_r) = A(1+a_1+a_2+a_3+\dots+a_r).$$

We do not remember to have seen any tables exactly like these. A worked-out example—two or three are given in the pamphlet—would easily show how the tables are used. We can only refer our readers who are interested in the subject to the pamphlet itself, which is published by Lehmann & Stage, Copenhagen.

#### NOTES OF A PHILOLOGICAL TOUR.

##### III. BELGIUM.

Brussels: Sept. 2, 1886.

The Irish MSS. in the Burgundian Library, or, as it is now called, the Bibliothèque Royale, and the English, French, and Latin MSS. in the same library relating to Irish affairs, have been noticed at some length by Mr. Bindon in the *Proceedings* of the Royal Irish Academy, iii. 477-502. He omits, however, to mention No. 64, the most important of all these codices, that containing the eleventh-century copy of Muirchu's Latin Life of S. Patrick, which supplies the lacunae in the Book of Armagh, and which has been learnedly utilised by the Rev. Edmund Hogan, S.J., in the *Analecta Bollandiana*, Bruxelles, 1882. And in other respects Mr. Bindon's notice is incomplete and inaccurate.

Besides collating such portions of No. 64 as are required for the Rolls edition of the Tripartite Life, I have here examined the following codices:

No. 2324-40. The contents—all in the handwriting of Michél O'Clérigh—are chiefly twenty-eight Irish lives of Irish saints. Of these Mr. Bindon's "Vita S. Creunate Virginis" is really a life of S. Cranatan, and his "Vita S. Molingi" is a life of S. Molacca. The light that these Lives throw on genealogy, topography, and social history has often been recognised. They are also admitted to be of philological value, and in this codex many of the obsolete words in the Lives of Patrick, Brigit, Finchu of Bri Gobann, and Coimin Fota are glossed. But the poetic beauty of the legends which these Lives contain has not been so freely acknowledged. It has even led to vulgar travesty. Contrast with Moore's "St. Senanus and the Lady" the reverence, pathos, and imaginative power of the legend of which the following is a literal version:

"Canair the Pious, a holy maiden of the Benna-  
traige of the south of Ireland, betook herself to  
a hermitage in her own territory. There, one  
night, after nocturns, she was praying, when  
all the churches of Ireland appeared to her. And

it seemed that a tower of fire rose up to heaven  
from each of the churches; but the greatest of  
the towers, and the straightest towards heaven,  
was that which rose from Iniscathay."

"'Fair is yon cell,' she saith. 'Thither will  
I go, that my resurrection may be near it.'  
Straightway on she went, without guidance  
save the tower of fire, which she beheld ablaze  
without ceasing day and night before her, till  
she came thither. Now, when she had reached  
the shore of Luimnech, she crossed the sea with  
dry feet as if she were on smooth land till she came  
to Iniscathay. Now, Senán knew that thing,  
and he went to the harbour to meet her, and he  
gave her welcome."

"'Yea, I have come,' saith Canair.  
"Go,' saith Senán, 'to thy sister who dwells  
in yon island in the east, that thou mayest have  
guesting therein.'

"'Not for that have we come,' saith Canair,  
'but that I may have guesting with thee in  
this island.'

"'Women enter not this island,' saith Senán.  
"How canst thou say that?' saith Canair.

'Christ came to redeem women no less than to  
redeem men. No less did He suffer for the sake  
of women than for the sake of men. Women  
have given service and tendance unto Christ  
and His Apostles. No less than men do women  
enter the heavenly kingdom. Why, then,  
shouldst thou not take women to thee in thine  
island?'

"'Thou art stubborn,' saith Senán.

"'What then?' saith Canair. 'Shall I get  
what I ask for—a place for my side in this isle,  
and the sacrament from thee to me?'

"'A place of resurrection,' saith Senán,  
'will be given thee here on the brink of the  
wave; but I fear that the sea will carry off thy  
remains.'

"'God will grant me,' saith Canair, 'that  
the spot wherein I shall lie will not be the first  
that the sea will bear away.'

"'Thou hast leave, then,' saith Senán, 'to  
come on shore.' For thus had she been while  
they were in converse, standing up on the wave,  
with her staff under her breasts, as if she were  
on land. Then Canair came on shore, and the  
sacrament was administered to her, and she  
straightway went to heaven."

The codex also contains many religious pieces  
in prose and verse of which I have made a cata-  
logue.

No. 4190-4200. This also is in Michél  
O'Clérigh's handwriting, and is chiefly com-  
posed of seventeen Irish lives of Irish saints.  
Mr. Bindon's "Life of S. Forsuianus" is really  
a life of S. Farannan. The Lives of Berach  
(fo. 66a), Ciarán of Cluain (149a), Benén (203a),  
and Brénann of Clonfert (fo. 219a) are bio-  
graphical homilies on texts from the Vulgate,  
and may be added to the list of such homilies  
given in the *Revue Celtique*, ii. 381-2.

No. 5100-04 had been borrowed by one of the  
Bollandist Fathers, but was courteously returned  
to the library for my use. It contains a copy  
of the Calendar of Oengus (in Michél O'Clérigh's  
handwriting), which I collated with the Lebar  
Brecc text, and which yielded some excellent  
*variae lectiones*. The following, for example,  
occur in the first half of the poem:

| LEBAR BRECC.       | BRUSSELS MS.         |
|--------------------|----------------------|
| ProL 52, rigaib    | riaghaib             |
| Jan. 18, bias      | tasc                 |
| " 31, baifind      | barr find            |
| Feb. 6, Moel       | Mel                  |
| " 16, domair       | damair               |
| " 27, mor alaidib  | mad illaidib lammais |
| " lamais           |                      |
| Mar. 3, da retlaid | da retlann           |
| " 31, saighiu      | sait[h]iu            |

\* Inis-Cathaigh (now Scatterry Island in the  
Shannon), where S. Senán had built his church.



| LEBAN BRECC.         | BRUSSELS MS.                             |
|----------------------|--|
| April 5, Beocan      | Béccain                                  |
| " 6, hifadait find   | ifadat find fin (in God's fair vineyard) |
| " 17, Eca            | Eagha                                    |
| " 27, hi carcaib     | a carcaib                                |
| May 21, mordrem dedi | mordrem De do tuirind                    |
| " tuirind            | (a great company of God's wheat*)        |
| " 26, Airitiu Col-   | Airitiu caid Colmain                     |
| " main               |  |
| June 6, mad fodluga  | ma fodlugai                              |
| " 13, corigda        | coriga .i. muinter nimhe                 |
| " 27, cathir         | cathir (=Welsh <i>cedwyr</i> "warriors") |

No. 5100-4 also contains the (so far as I know) unique copy of Moel Maire (Marianus) Ua Gormain's calendar, composed in the twelfth century in the metre *rinnard mbr*. This has never been published. It ends, lastly, with an imperfect copy of the so-called "Martyrology of Tallaght," which is printed, not very accurately, by the Rev. Dr. Matthew Kelly in his *Calendar of Irish Saints*.

No. 5301-20. This contains a copy of the fragments of Irish Annals transcribed by Dudley mac Fírbis from the Book of Nehemiah mac Egan, and edited by O'Donovan in 1860, and the Irish itinerary of Brother Edmund mac Cana. I had only time to glance at this codex.

No. 7672-4 is a fifteenth-century collection of Latin lives of forty-one Irish saints. It contains on fo. 219 the following note, which proves that, in one instance, at all events, the Gaelic Life was the original of the Latin:

"Bennact cuanna agus noem daroni acattach fris aranmain inti tuc a gaealic illadin inethusa .i. fratris Iohannis mic kernain de ergallia.

"Anima quoque fratris dermitit iDhunchadha requiescat in pace amen."

That is,

"A blessing of Cuanna and of [the] saints who made their treaty with him on the soul of him who translated this Life from Gaelic into Latin, to wit, of Brother John mac Kernain of Oriel. Also may the soul of Brother Diarmait O'Dunchadha rest in peace, Amen."

For daroni in the above note the editor of the *Proceedings* of the Royal Irish Academy (iii. 497) prints *carout*, and calmly translates this gibberish by "who were." The Index Vitarum printed at p. 498 is full of similar inaccuracies. Thus "Monymna" should be Monynnne, "Finiani" Finniani, "Kainechi" Kannechi, "Muni" Munnu, "Albani" Abbani, "Mac Curtini" Cartachi, "Cucaragus" Caymgeni, "Doga" Dega. And two Lives are omitted: that of S. Finan (at fo. 103) and that of S. Molaise of Leighlin (at fo. 195).

London: Sept. 8, 1886.

I send these Notes to the ACADEMY with an expression of hope, gratitude, and regret—of hope that they may save some time and trouble to future investigators; of gratitude for the great courtesy and helpfulness I experienced in each of the libraries which I visited; of regret for having twice lost the opportunity of examining in Basle the three Irish MSS. (a Psalter and two works of Isidorus Hispalensis) which I find from Keller are preserved in the Stadtbibliothek, and which may perhaps contain some Gaelic glosses. I console myself with the proverb, "Bonu venatoris est plures feras capere, non omnes."

WHITLEY STOKES.

#### SCIENCE NOTES.

MESSRS. MACMILLAN'S scientific announcements include—the fourth volume of Sir Henry Roscoe and Prof. Schorlemmer's *Treatise on Chemistry*; the second part of Prof. Balfour

\* The saints are called *tritium Dei* in Rawl. 505. (Compare Matt. xiii. 30, Luke iii. 17.)

Stewart and Mr. Gee's *Lessons in Elementary Practical Physics*, dealing with Electricity and Magnetism; a *Manual of Elementary Physics*, by Prof. P. R. Scott-Lang, of St. Andrews; *The Mechanics of Machinery*, by Prof. A. B. W. Kennedy, of University College, London; *The Mathematical Theory of Perfectly Elastic Solids*, with a short account of Viscous Fluids, by W. J. Ibbetson, of Clare College, Cambridge; and the second part of Prof. Ziegler's *Text-Book of Pathological Anatomy and Parthenogenesis*, translated and edited for English students by Dr. Donald Macalister, of St. John's College, Cambridge.

THE September number of the *Matériaux pour l'histoire de l'Homme* is devoted to a full report of the papers read in the Anthropological Section of the French Association at its recent meeting in Nancy. This report has been prepared by the editor, M. Cartailhac, who explained to the meeting that prominence is to be given to anthropology at the National Exhibition to be held next year at Toulouse. It is proposed to erect facsimiles of the dolmens, tumuli, and other prehistoric monuments of the Pyrenees, and also to construct a lacustrine pile-dwelling, all of natural size. Prof. G. De Mortillet called attention to the efforts which are already being made to secure a due representation of the various branches of anthropology at the Paris Exhibition of 1889.

THE first part of an important work on meteoric iron, by Drs. Brezina and Cohen, has just been issued, under the title of *Die Structur und Zusammensetzung der Meteoriten*. It consists mainly of a large series of photographs, admirably executed by Grimm, of Offenburg, showing the structure of the iron as developed on an etched surface. The names of the editors are at once a guarantee of the thoroughness of the work. Dr. A. Brezina is the Curator of the Mineral Department of the Imperial Museum at Vienna, and has under his charge one of the richest collections of meteorites in existence. Dr. E. Cohen is well known to petrographers as the editor of the fine series of micro-photographs of minerals and rocks which were recently issued by E. Schweizerbart, of Stuttgart, who is also the publisher of the new work on meteoric iron.

#### PHILOLOGY NOTES.

UNDER the title of the *Babylonian and Oriental Record* it is proposed to start a monthly journal devoted to Assyriology and cognate studies. It will be issued under the direction of an editorial committee comprising Prof. Terrien de Lacouperie, Mr. W. C. Capper, and Mr. T. G. Pinches, of the British Museum; and the collaboration of the following scholars has been secured: Prof. A. H. Sayce, the Rev. H. G. Tomkins, M. G. Bertin, Profs. Fritz Hommel, C. de Harlez, Carl Bezold, Pleyte, M. E. Naville, and Mr. W. M. Flinders Petrie. A special feature of the *Record* will be the publication, with facsimiles, of inscribed texts from the British Museum. The first number will appear on November 1, and will contain: "Akkadian and Sumerian in Comparative Philology," by Prof. Terrien de Lacouperie; "The Plague Legends of Chaldaea," with two plates; "Singasid's Gift to the Temple É-ana," by Mr. T. G. Pinches. As at least 250 subscribers are required to ensure the continued issue of the *Record*, the support of all students of Assyriology and Biblical Archaeology is earnestly solicited. A prospectus, with full particulars as to terms of subscription, &c., may be had on application to Mr. D. Nutt, 270, Strand.

PROF. S. BEAL will lecture on Tuesday and Thursday of next week (October 12 and 14) at University College, London, at 3 p.m. The subject of both lectures will be: "Some

Remarks, Critical and Historical, on Passages in the Narrative of Fa-hien, Chinese Buddhist Pilgrim to India."

In the diploma conferring on Mr. Henry Sweet the honorary degree of Doctor of Philosophy of the Heidelberg University he is described as

"qui quam nostrates exercere student litterarum linguarumque explorandarum artem rationemque ex studiis inter alia etiam in hac nostra Ruperto-Carola absolutis penitus pernoscens ut primus ac fere solus patriae suae hominibus doctis commostrarit ita ipse tanta solertia exercuit exercetque ut et litterarum documentis Anglo-saxonis Anglisque cum diligentia singulari edendis illustrandisque et linguae sonorumque linguae rationibus acute observandis accurate describendis ingeniose ad disciplinam ipsamque scholae usum adhibendis gravissimus nobis auctor doctorque studiorum extiterit."

MR. DOUSE'S *Introduction to the Gothic of Ulfilas* (Taylor & Francis) supplies a want that has long been felt in English philological literature, for the only books on Gothic hitherto accessible to English readers—Skeat's *Glossary* and edition of *St. Mark*—leave very much to be desired. Mr. Douse's chapter on Phonology will be especially welcome, as it gives a clear and careful summary—the only one in English—of the relation of the Gothic to the primitive Indo-Germanic sound system as now established by continental scholars. The scheme of pronunciation seems very reasonable; and the difficult question of the relation of Ulfilas' alphabet to the Runic is dealt with in a sober and critical spirit. Mr. Douse rejects, of course, the crude hypothesis of arbitrary transposition of the values of Greek letters by which, *inter alia*, *ps* was made to do duty for *th*. He considers it probable, on the contrary, that Ulfilas "took the Runic alphabet as his basis, and modified it on the pattern of Greek and Latin." The morphology, including derivation, composition, and inflection, is worked out with the same care as the phonology. Lastly comes a full syntax, and, by way of chrestomathy, a translation into Gothic of a short passage from Bunyan's *Pilgrim's Progress*, which shows a remarkable command of Gothic vocabulary and syntax. Altogether, the book can be cordially recommended to all students of comparative philology, of Gothic itself, and of English, for without Gothic there can be no sound historical study of English or any other Teutonic language.

#### FINE ART.

LES ARTISTES CÉLÈBRES.

Donatello, by Eugène Müntz; Rembrandt, by Emile Michel; *Fortuny*, by Charles Yriarte; *Henri Regnault*, by Roger Marx; *Jean Lamour*, by Charles Cournault; *Prud'hon*, by Pierre Gauthiez; *Jaques Callot*, by Marius Vachon; *Bernard Palissy*, by Philippe Burty; *François Boucher*, by André Michel; *Decamps*, by Charles Clément; *Phidias*, by Maxime Colignon; *Gérard Edelinck*, by le Vte. Henri Delaborde; *Fra Bartolommeo della Porta et Mariotto Albertinelli*, by Gustave Gruyer. (Paris: Rouam; London: Gilbert Wood.)

It is impossible to keep pace with the "Librairie de l'Art," or to do justice to the splendid fertility with which, almost day by day, it pours out works upon art, admirably written, well illustrated, and produced in a style that leaves little to be desired. It is only last year that the series now under notice was commenced; and it is probable that before the appearance of this article, the above will be an imperfect list of the volumes published.

Of course the text and illustrations of *l'Art* form the great storehouse from which this series has been drawn, but that in no way impairs its value. The scheme, if intended to be carried out upon its present scale, is a gigantic one, and the chief fear is that it is too comprehensive ever to be brought to completion. Not only are painters and sculptors of all schools ancient and modern included, but, as will be seen from our list, engravers, and potters, and workers in iron. Nevertheless, the accomplished editor may go on with his work with a light heart, for each little book is complete in itself.

Of the *Donatello* of M. Müntz, we have already spoken; and although the other volumes differ in importance, they vary rather with the subject than with the author, for pains have evidently been taken to place each artist in competent hands. It is in this that, to speak shortly, the main distinction of the series rests. *Phidias*, by Maxime Collignon; *Edelinck*, by Henri Delaborde; *Palissy*, by Burty, are samples of the judgment exercised by the editor. None can dispute the authority with which M. Cour-nault speaks of Jean Lamour, the famous *serrurier* of Nancy; and, in the cases of Fortuny and Henri Regnault, the warmth of friendship lights with colour and sympathy the just record of the critic. Probably no such staff has been at any time possible for the execution of such a series, and due advantage has been taken of the opportunity. With a liberality of view unusual, it has been determined not to confine the series to French writers. The volume on Turner has, for instance, been confided to Mr. Hamerton, and we understand that more than one other of English artists will be treated by a fellow-countryman. On the other hand, the sympathetic appreciation of English art by Frenchmen is no longer a rare phenomenon; and we may look forward to the Reynolds of M. Ernest Chesneau not only without any misgivings, but with a good hope that some fresh light will be thrown upon a subject of un-failing interest to us.

Although the French term "vulgariser" has a more contemptuous sound to English ears than our own word "popularise," it is employed across the water with much less scorn. There are some who seem to think that the value of knowledge is discounted by being made readable, and that the spread of it is a less honourable task than its acquisition; but if such ideas occurred to our livelier neighbours they would find it hard to adhere to them when writing of art and artists. Yet it is not in any but a serious spirit that these admirable French critics, of assured reputation, have endeavoured to present their knowledge in attractive style. There is much that is new to be said about artists old and modern, and now is the time to say it, though the audience may not be always prepared to listen or understand. This part of the present century will be hereafter noted for the intelligence which has been brought to bear upon the arts of the past; and in France, while in the creative branches of literature and in painting itself this generation will scarcely compare to advantage with preceding ones, the study of art and artists has been pursued with a sympathy and sagacity scarcely before equalled. It

is much the same in other countries, for throughout Europe the attitude of the critic has changed. He is no longer a cold judge, measuring works of art by abstract principles and an arbitrary ideal; but an interpreter, historical and biographical, seeking the man in his work, and the mind of him as affected by the outside influences of his life. Viewed as documents in the social and intellectual history of the world, and as expressions of individual character, pictures have revealed a wealth of human interest which was unthought of before; and it is this humanity upon which French critics have seized with such enthusiasm that it seems impossible for most of them to write a dull book upon any artist—and they are just, as well as bright. With regard, at least, to the dead, prejudices and partial views have almost ceased; and it is no longer necessary to decry Rubens in order to show an appreciation of Raphael, or to deny Jan Steen's merits as a painter, because his subjects were frequently gross. One M. Michel (Emile) can appreciate the intense reverence and the lordly imagination of Rembrandt, though clothed in Dutch forms; and by another M. Michel (André), the greatness of Boucher can be felt in spite of the littleness of his themes. The wholesomeness of this change in the critic's attitude is shown, perhaps, more plainly in regard to more modern artists. The genius of Fortuny does not arouse in his friend and admirer, M. Charles Yriarte, any desire for strained panegyric, and no attempt is made by M. Roger Marx to raise Henri Regnault to a position beyond his deserts. The verdict of posterity is always impossible to forecast, especially, perhaps, with regard to works of art; but the method by which the writers of these volumes have formed their opinions is a good guarantee for their permanent value.

We find that a fair discrimination has been employed—whether intentionally or not we cannot say—in the space occupied by the different studies. Unlike some of our English series, literary and artistic, in which each volume is of a prescribed length, without regard to the importance of the subject or the amount of the material, the length of these books seems to vary only in accordance with the space necessary to include what the author felt he could say usefully to the audience he was addressing. In one instance only are two artists included in the same study. This is in the latest volume, in which M. Gustave Gruyer writes of both Fra Bartolommeo and Albertinelli. Here the author follows the example of the English series; and it is justified by the intimate collaboration no less than the romantic friendship of these two artists, so united in heart, but so contrasted in character.

In making our reception of these studies as general and cordial as it deserves to be, it must not be forgotten that many—especially those on Donatello, Phidias, Rembrandt, and Boucher—deserve more attention than can be paid to them in these pages, and that several of the minor ones should be specially interesting to those who are imperfectly acquainted with French art. In the *Prud'hon* of M. Pierre Gauthiez, for instance, he will be able to make with very little trouble an acquaintance at once real and intimate, if

not full, with an artist of rare genius, not too well known or appreciated on this side of the channel, although still exercising no little influence upon modern art, even in our Royal Academy exhibitions. In his case, as in that of others—such as Regnault—the reproduction of sketches helps greatly towards the right understanding of the artist's natural gifts. In the case of Decamps, the absence of colour is a more distinct hindrance; but it is probable that a glance through the pages of M. Clément's memoir will teach most Englishmen more about this gifted and versatile artist than they are likely to gain in any other way. COSMO MONKHOUSE.

## CORRESPONDENCE.

THE RUNIC CROSSES IN THE ISLE OF MAN.  
S. Thomas, Douglas: Oct. 2, 1886.

A joint paper, by Dr. Vigfusson and myself, is in the hands of the editor of the *Manx Note-Book*, in which we explain how Cumming arrived at the reading "Nial." "Mal" is most certainly the correct reading. We have this week carefully examined the cross, and we discovered the lost inscription—"It is better to leave a good foster-son than a bad son"—which, as Mr. Bradley surmised, belongs to this cross. ERNEST B. SAVAGE.

## NOTES ON ART AND ARCHAEOLOGY.

WE hear that the third and last piece of the famous Fayum papyrus of Bulak has at length been found—in the collection of Prof. Reinisch, of Berlin. The other stolen fragment belongs to Mr. Hood, of Nettleham Hall, Norfolk. It is much to be desired that these two pieces should be restored—by purchase or otherwise—to their rightful place in the Egyptian national museum.

In future an etching, photogravure, or steel engraving, will be given as a frontispiece in the *Magazine of Art*, commencing with the November part, which forms the first of a new volume.

A MEETING of the general committee and of subscribers to the British School at Athens will be held at 22 Albemarle Street on Tuesday, October 19, at 5 p.m., when the Earl of Carnarvon will be in the chair. All persons interested in the subject are invited to attend. A report upon the present position of the scheme will be submitted by the sub-committee, and an announcement will be made that the school will open in November, under the directorship of Mr. F. C. Penrose. Resolutions will also be proposed as to the formation and constitution of the governing body, which will now take the place of the present committee.

MONDAY next, October 11, has been appointed for the reception of works of art intended for the autumn exhibition of the Nineteenth Century Art Society, at the Conduit Street Galleries.

THE October number of *Les Lettres et les Arts* has for frontispiece an etching by M. Lhermitte, of a scene in hay harvest, poetically conceived, and with a very true atmosphere. The other and less admirable side of modern French art is represented by the numerous illustrations to two serial stories, one of which is written by the Parisian favourite, M. Ludovic Halévy. There is also a poem of considerable length by M. François Coppée, illustrated in the same style. For English readers, Miss Helen Zimmern contributes an article on Mr. Hubert Herkomer, accompanied by three etchings and a photogravure of "The Last Muster," which,



though painted eleven years ago, remains the artist's masterpiece. But the paper of most permanent value is that on "Women Painters of the Eighteenth Century"—a list which includes Rosalba Carriera, the wife of Boucher, Angelica Kauffmann (of whom the notice is somewhat slight), and Mme. Vigée Le Brun.

### THE STAGE.

MR. LEONARD OUTRAM is organising the performance of Mr. Browning's "Strafford," for the Browning Society, on the afternoon of Friday, November 26. He will play Strafford himself, while Miss Alma Murray will take the part of Lady Carlisle, and Miss Helen Leyton the Queen. Other characters will be filled by Mr. Philip von Greet, Mr. A. Graham Stewart, Mr. Morton Selten, Mr. Yorke Stephens, Mr. T. C. Bindloss, Mr. Arthur A. Lotto, Mr. J. D. Ouvre, and Mr. Bernard Gould.

The performance of "Hamlet" at the Comédie française has given an opportunity to M. Emile Laveleye to maintain in the *Revue Bleue* for September 25 a new theory of the play. He contends that the moral of "Hamlet" is pessimism—not that of Schopenhauer, which bends before the inevitable, but that of Job, which raises itself even against God, to reproach Him for the triumph of the wicked.

### MUSIC.

#### DVORAK'S NEW ORATORIO.

It was by a sacred work that Herr Dvorák's name first came into prominent notice in this country. The performance of his "Stabat Mater" in 1883 by the London Musical Society seemed to mark him as the coming man. In the dramatic cantata, "The Spectre's Bride," written for last year's Birmingham Festival, he showed how wonderfully he could depict in tones a weird and ghastly tale; but it was a work so different from the former in character and aim that it was impossible to establish any comparison between the two. Now Herr Dvorák comes before us with an oratorio—that is to say, one of the highest branches of musical art. The text is based upon the story of the conversion to Christianity of Ludmila, who figures as the patron saint of Bohemia. The book is divided into three parts. In the first we are in heathendom. Priests and people are singing hymns of praise to their gods. Ludmila, a count's daughter, is taking part in the dedication of a golden statue raised to the goddess Baba. A man "in person strange" appears, and strikes the statue to the ground with his axe. It is Father Ivan, who has come to preach the true faith. In part ii. we have the conversion of Ludmila, and also of Prince Borivoj. The latter frankly avows that he accepts the new teaching in order to win the lovely maiden. In part iii. we have the baptismal ceremony in the cathedral of Velehrad. The people also embrace the new faith; and the oratorio concludes with their prayers and praises to the true God, and to Christ the saviour of mankind. The legend is, no doubt, a popular one in Bohemia, and, as such, possessed a certain attraction for Herr Dvorák; but, we think, he would have done better to have selected some Biblical tale of greater interest and of more dramatic character. The personages of this Christian legend make but little appeal to our sympathy, and the oratorio will owe whatever of success it may obtain entirely to the power and charm of the music. We may add that the English version from the German version of the original Bohemian text of J. Vrchlicky has been made by the Rev. Dr. Troutbeck.

We have read the pianoforte score, and have heard the band rehearsal, under the composer's direction, last Tuesday, at St. James's Hall. We cannot as yet pretend to judge the work, but may, nevertheless, make a few remarks about its form and style. The system of representative themes is used, but in moderation. The theme which attracts chief notice is one connected, first, with the Sun, as giver of light, and afterwards with Christ, as the true light. Other figures and phrases are absorbed into the spirit of the music, and are not, as in weak imitations of Wagner, patches stuck in from time to time because the words seem to demand them.

In no work of the composer's with which we are acquainted do we so clearly trace the influence of his many illustrious predecessors. First and foremost would we mention Handel. It would seem, indeed, that, as a preparation for writing, he had made a special study of that master. In counterpoint, cadences, and in the character of some of the melodies, the relationship may clearly be traced. Beethoven, Schubert, Mendelssohn, Chopin, and Wagner, have also left their impress on many a page. The diatonic style of the eighteenth century does not appear to mix thoroughly with the chromatic harmonies of our day, but we forgive Herr Dvorák any other imitations, or even reminiscences. If he is so strongly influenced, he cannot help showing it. He has a style of his own, and these marks of the masters, after all, do no further harm than to retard the full manifestation of his individuality. Beethoven shook off by very slow degrees the style of his predecessors. We should not have called special attention to this matter but for the somewhat strange fact that in the "Stabat Mater" the composer seemed to rely more upon himself. There is much choral writing in St. Ludmila. Some of it is remarkably bold, and we have little doubt that in performance it will prove most effective. Each part concludes with a chorus, and in all three the composer shows his full power. The above remarks as to influence scarcely apply to these three numbers. A great deal of the solo music is extremely interesting, and the orchestration is such as one would expect from the composer of the "Spectre's Bride." We must not venture upon further comments until we have heard the work at Leeds next week. Herr Dvorák knew well that he was writing for vocalists of the highest excellence, for a choir which knows no equal, and for a safe orchestra; and he has given all an opportunity of displaying their powers to the full.

J. S. SHEDLOCK.

### MUSIC NOTES.

THE autumn series of Richter concerts will be given on the following dates: October 23 and 30 and November 9. The programmes are interesting, but include no novelties. There will be many excerpts from Wagner's works, also Liszt's symphonic poem, "Les Préludes"; Schumann's E flat Symphony, and Beethoven's "Eroica" and "Choral" symphonies.

THE Novello Oratorio Concerts, under the conductorship of Dr. Mackenzie, commence on October 29. The scheme, an excellent one, includes the Leeds novelties, Gounod's third "Messe Solennelle," Liszt's 13th Psalm, Spohr's "Calvary" (for the first time since 1852), and Gounod's "Mors et Vita."

THE sixteenth season of the Royal Albert Hall Concerts commences on November 15 with Sir A. Sullivan's "Golden Legend." The series will comprise ten concerts, at one of which Dvorák's "St. Ludmila" will be performed. Mr. Barnby will, as usual, be the conductor.

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